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HISTORY

OF THE

ORIGIN OF MEDICINE:

AN ORATION,

Delivered at the

Anniverſary Meeting of the MEDICAL SOCIETY of LONDON, January 19, 1778,

AND PRINTED AT THEIR REQUEST.

To which are ſince added,

VARIOUS HISTORICAL ILLUSTRATIONS.

BY

JOHN COAKLEY LETTSOM, M.D.

MEMBER OF THE ROYAL COLLEGE OF PHYSICIANS,

AND

FELLOW OF THE ROYAL AND ANTIQUARY SOCIETIES IN LONDON.

LONDON:

Printed by J. PHILLIPS, GEORGE-YARD, LOMBARD-STREET, for E. and C. DILLY, in the POULTRY.

M. DCC. LXXVIII.

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INTRODUCTION.

So intimate is the connection of medicine with arts and ſciences in general, that the hiſtory of its origin and progreſs muſt neceſſarily include the progreſſive improvement of mankind in uſeful and liberal knowledge. In tracing and aſcertaining this progreſſion, thoſe eminent perſons ſhould be introduced, whoſe important diſcoveries have rendered them benefactors to community; and, conſequently, all inveſtigations, that have peculiarly contributed to enlarge the knowledge of medicine, would become an eſſential part of its hiſtory.

In order to exhibit more diſtinctly ſuch a variety of objects as a plan of this kind muſt comprehend, it would be proper to divide it into periods, which form certain particular æras in medicine, and are connected with ſome important circumſtances in the general hiſtory of the world, each of which might contain four diviſions inthe following order:

1. Of medicine in general.
2. Hiſtory of diſcoveries in medicine.
3. Hiſtory of benefactors to medicine.
4. Hiſtory of arts and ſciences in general.

I. The

I. The firſt period to commence with the creation, and end at the Trojan war, 1184 years before Chriſt; and to be comprehended under the title of NATURAL and FABULOUS MEDICINE.

II. The ſecond to begin with the Trojan, and end with the Peloponneſian war, at the time of Hippocrates, about 400 years before the Chriſtian æra, and 50 before the birth of Alexander the Great: this to be diſtinguiſhed by EMPIRICISM from NECESSITY.

III. From Hippocrates to the deſtruction of Carthage, at the time of Serapion, 146 years before Chriſt, including DOGMATISM.

IV. From Serapion to the birth of Chriſt, about the time of Themiſon, in the reign of Auguſtus; in which period would be included PROFESSED EMPIRICISM.

V. From Themiſon to the time of Galen the phyſician and peripatetic philoſopher, who flouriſhed under the emperor Marcus Aurelius, about 160 years after the birth of Chriſt, and founded METHODISM.

VI. From Galen to the time of Paracelſus, who was contemporary with the emperor Charles V. and flouriſhed in the beginning of the 16th century; which period might be diſtinguiſhed by PERIPATETIC DOGMATISM.

VII. From

VII. From Paracelſus to Harvey, who lived in the reign of Charles I. near the middle of the 17th century, and diſcovered the circulation of the blood, the CHEMICAL DOGMATISM.

VIII. From Harvey to Boerhaave, who flouriſhed early in the 18th century, the MECHANICAL DOGMATISM.

IX. From Boerhaave, who introduced a new ſyſtem, which included all the others, to the preſent time, GENERAL DOGMATISM.

As the opinions of mankind are no more uniform than their conſtitutions, it cannot be ſuppoſed, that any of theſe ſyſtems prevailed univerſally at any one period; it was ſufficient to aſcertain when each of theſe principally flouriſhed, and the improvements in the healing art which reſulted from them.

Whilſt I had this work merely in contemplation, I was choſen to deliver the anniverſary oration to the Medical Society of London, of which I am a member; and as I had not then any other ſubject of diſquiſition in view, I reſolved to enter upon the preſent: this I did with leſs heſitation, in order to ſubmit to their judgment the execution of ſuch a part of my plan, as could be compriſed within the limits of a diſcourſe, which includes the firſt chapter of the firſt book, preſuming that nothing could prove more intereſting to the profeſſors of the healing art, than a

knowledge of its origin, which forms the moſt natural introduction to the hiſtory of its progreſs.

In this attempt I have availed myſelf of ſuch collateral information as modern hiſtory affords, reſpecting the rude ſtate of nations poſterior to theſe ancient times: the progreſs of the mind from a ſtate of ignorance to that of ſcience, though accelerated by various contingencies, has been attended with a wonderful ſimilarity in every nation of the globe, and many primeval cuſtoms can only be ſatisfactorily elucidated by a compariſon of them with thoſe of rude nations, which more modern diſcoveries have afforded. This I have experienced in many inſtances, where practices among the ancients have become ſo obſolete in civilized nations, as at length to be totally diſcredited by authors of eminence: but the ſtriking reſemblance in the rude nations ſince diſcovered, has allowed me to exhibit the hiſtory of ancient medicine with a degree of preciſion and certainty, that would have been otherwiſe impracticable.

The limits uſually allotted to the occaſion upon which the preſent performance was delivered, obliged me to contract or totally omit many arguments neceſſary to elucidate and confirm the facts which were offered, and of courſe to compenſate this defect by the aid of notes, which I have introduced more largely, in order to open a more varied and philoſophical view of the ſubjects of diſcuſſion, to render them both

pleaſing

pleaſing and inſtructive, and at the ſame time to connect them with the general hiſtory of mankind.

From the reſolution of the Society to have this oration printed, many of the notes were added whilſt it was in the preſs. Some of them I had ſelected many years ago, during my ſtudies, from authors which I had caſually met with, and from whom I had taken extracts, without due attention to the editions I had conſulted. Sometimes I have adopted the words of an author, without recollecting to whom I am indebted for them; a liberty, however, that will not frequently occur. I ſhall rather be liable to cenſure for multiplying quotations; but it is not from oſtentation that I have made ſuch frequent and copious extracts. I truſt, that by this I have not only given authority to the ſentiments, but alſo relieved a ſubject in itſelf rather dry and unentertaining.

In the ſubſequent chapters, which complete the hiſtory of medicine prior to the Trojan war, I ſhall exhibit more particularly the ſpirit of thoſe times, when I ſhall have occaſion to apply the previous authorities to elucidate the ſentiments I have adopted; and I flatter myſelf the labour I have taken to deſcribe the true ſtate of medicine in thoſe dark periods, will not be unworthy of the reader's attention.

In theſe views principally I have deviated from Le Clerc, who has given the moſt learned hiſtory of medicine, as far as he has conducted it; though its accuracy

curacy is not enlivened with the general hiſtory and ſpirit of the times; nor yet do I recollect, that he has any rival in this view, either prior or poſterior to his excellent work. In thus connecting a diverſity of objects, our inveſtigations are accelerated, and our perceptions expanded: the mind, ſays an ingenious writer [a], not only becomes vigorous, but elegant, from the frequent and extenſive uſe of its powers; what it hath begun, it will have the ſagacity to finiſh; and what perfected, the ſpirit to refine. For want of this liberal and vigorous cultivation of the arts, the mind has gradually become enervated, and has relinquiſhed that ſublimity and refinement which it had once acquired; and hence it is, that even the places which gave birth to Leonidas, Miltiades, Alexander, Sophocles, and Plato, have ſunk again under a barbarous yoke, and been involved in the ſame cloud of ignorance from which they were once delivered. How much ſuperior were the people of Aſia formerly to ours of the Weſt, in all the liberal and mechanical arts! But how nobly, ſays a celebrated writer [b], have we redeemed our loſt time! The countries where Bramantes had built a cathedral, and Michael Angelo adorned it; where Raphael had painted; where Newton had calculated infinities; and where Cinna and Athalia were written; are now become the firſt countries upon earth.

[a] Young's Athens. [b] Voltaire.

BOOK

BOOK I.

OF NATURAL AND FABULOUS MEDICINE,

WHICH COMMENCES WITH THE CREATION,

AND ENDS AT THE TROJAN WAR.

THE learned writer[a], whoſe work I have already mentioned, begins his "Hiſtoire de la medicine" at the deluge, from a preſumption that arts and ſciences would likewiſe periſh in the general wreck of the world. And though this hypotheſis appears more natural than that of a later author, who enters ſo minutely into the medical knowledge of the antediluvian world, as to furniſh a liſt of their phyſicians; yet, without adhering to either of theſe arrangements, I have ſuppoſed medicine coeval with man, for reaſons which I ſhall hereafter adduce.

That mankind, before the deluge, had made ſome progreſs in the arts, the conſtruction of the ark is a convincing proof, as well as the domeſtication of animals, and the manufactory of metals, which were introduced anterior to that awful event, and neceſſarily infer a conſiderable degree of civilization.

[a] Le Clerc.

Noah and his family muſt, therefore, have preſerved ſome antediluvian improvements; and his conduct immediately after the ſeceſſion of the flood, demonſtrates a mind highly informed: he gave the moſt uſeful inſtructions to his children, and planted the vine at the bottom of Mount Ararat[b], Baris, or Luban, where he reſided for a long time: the very plantation of the vine ſeems to imply a purpoſe of reſidence; and the Sacred Writings do not mention the patriarch's ever quitting the place, nor of any of his ſons departing from it, until the general migration. According to Epiphanius[c], they remained in the vicinity of Ararat for five generations, including a ſpace of 659 years; and a celebrated mythologiſt further adds[d], that during the reſidence of mankind in theſe parts, we may imagine there was a ſeaſon of great happineſs. They lived for a long time under the mild rule of the great patriarch, before laws were enacted, or penalties known.

I have concluded the firſt period with the Trojan war, not only on account of the eſtimation it maintains in hiſtory, but likewiſe from the peculiar ſtate of

[b] The region about Ararat may be eſteemed as nearly a central part of the earth. See Bryant's Analyſis, V. 3. p. 20. Tournefort, who viſited mount Ararat, deſcribes its vale as the fineſt in Perſia. The people believe that their vines are of the ſame ſort with thoſe which Noah planted; they yield, however, excellent wine. Voyage into the Levant, V. 3. p. 178.

[c] Speed Euſeb. Chron. p. 8. Hæres, L. 1. p. 5 and 6.

[d] Bryant's Analyſis, V. 3. p. 21, 22.

medicine

medicine at this time, which admits of a very characteriſtic diviſion, and may be termed FABULOUS AND NATURAL MEDICINE.

From the Trojan to the Peloponneſian war, which includes 753 years, no records of medicine have been preſerved; but from the advanced ſtate of it ſoon after this time, we may infer, that a conſiderable progreſs had been made, within the preceeding periods, in the Æſculapian temples, particularly at Cos, Cnidos, and Rhodes. From the firſt, Hippocrates drew his origin, and its records give us reaſon to ſuppoſe he acquired much information; but we have no account of this celebrated father of phyſic from contemporary writers, nor from thoſe that lived ſoon after him. The prodigious acquiſition of knowledge contained in the books aſcribed to him, ſuperior to what we find in Homer, affords an evident argument for ſeparating the ſtates of medicine at the Trojan and Peloponneſian wars.

Many diſcoveries that were familiar in the ſecond period, were unknown in the firſt, particularly that of venæſection; and diſſections of animals for the purpoſe of anatomical inveſtigation, were now practiſed, which had not been admitted prior to the Trojan war; neither had the internal exhibition of medicine been generally adopted. Other arts were in a ſimilar ſtate of rudeneſs, and ſo was their domeſtic œconomy; they had indeed learned to domeſticate animals, and had bridled the moſt noble ſpecies, which they appropriated

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to their chariots, for no cavalry were mounted at the Trojan war, nor had they acquired even the art of ſhoeing their horſes [e].

But there was a circumſtance which tended, in a more conſpicuous manner, to diſtinguiſh theſe two periods. About two hundred years before Hippocrates [f], Thales [g] and Pythagoras [h] brought philoſo-

[e] Vide Archaeologia, vol. 3. p. 35. by C. Rogers, Eſq; and Mr. Pegge's obſervations, p. 39, with their numerous authorities. The latter obſerves, that there were but few horſes amongſt the Hebrews before Solomon's time, they having no cavalry in their armies (Calmet Dict. v. Horſe): thoſe they had came from Egypt (Deut. xvii. 16. 1 Kings x. 18. 2 Chron. i. 16, 17. ix. 28) where they had long abounded (Deut. iv. Gen. xlvii. 17. Exod. ix. 3. xiv. 9); and in that ſoft country there was little or no neceſſity for horſes to be ſhod. The Canaanites and Syrians alſo had horſes and chariots (Deut. xx. 1. Joſh. xi. 6. xvii. 16. 2 Sam. viii. 4). In appearance the Canaanites did not ſhoe their horſes, "Then were the horſe hoofs "broken by the means of the prancing, the prancing of the mighty ones;" Judges v. 22. for had the horſes feet been ſhod either with iron or braſs, they could not have been broken with prancing. Confer. Polyd. Virg. II. c. 12. Stewech. ad Veget. p. 132. Feithii Antiq. Homer. iv. c. 11. Sir Tho. Browne, Vulg. Err. v. c. 13. Is. Caſaub. ad Ariſtoph. Equit. 549. Montfauc. Antiq. iv. ſec. 50. Appian, de B. Mithrid. p. 371. ed. Tollii.

[f] Hippocrates died 361 years before Chriſt, aged 99 years; he flouriſhed in the time of Pericles with Socrates, Democritus, and Thucydides, a period famous for the ſecond plague of Athens, when each man was permitted to marry two wives, and Socrates was one of the firſt who took advantage of that privilege. Blair.

[g] Thales died 548 years before the Chriſtian Æra, aged 96; he flouriſhed when Solon was Archon and lawgiver of Athens; a period famous for the ſucceſſes of Nebuchadnezzar againſt Jeruſalem and Tyre, the firſt 587, and the ſecond 572 years before Chriſt.

[h] Pythagoras died 597 years before the Chriſtian Æra; he flouriſhed about 538 years before the birth of Chriſt, a period famous by the deſtruction of the empire of Babylon, that city being taken by Cyrus.

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phy into Greece. The firſt of theſe ſtudied the nature of animal bodies by anatomy; the ſecond attempted phyſic by philoſophy; and this introduced a kind of reaſoning in medicine, which was unknown in its firſt period. It is probable, however, that the experience of one ſchool would be unconnected with the philoſophy of the other: but the union of theſe two was requiſite to an extenſive improvement of the healing art; and this union was accompliſhed in Hippocrates, who founded Dogmatiſm, which I have diſtinguiſhed as the third period, and which I ſhall more fully explain in another place.

CHAPTER I.

OF MEDICINE IN GENERAL.

THOUGH man, the nobleſt work of the Creator, be endowed with powers capable of reaching the moſt exalted attainments, and of admitting the higheſt refinements; yet this ſtate of perfection is acquired by ſlow and almoſt imperceptible gradations, from the infancy of knowledge, to that degree of philoſophy which renders him not only ſuſceptible of the moſt ſublime and varied perceptions and pleaſures, but likewiſe of extending them to others; and while the communication of reciprocal intereſts creates mutual confidence, it eſtabliſhes amongſt communities the moſt ſolid and permanent compact.

While nature holds on her courſe with uniform and undiſturbed regularity, men enjoy the benefits reſulting from it without adverting to the cauſe; but every deviation from this regular courſe rouſes and aſtoniſhes them. When they behold events to which they are not accuſtomed, they ſearch for the reaſons of them with eager curioſity, and the underſtanding being unable immediately to comprehend them, imagination,

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a more forward and ardent faculty of the mind, decides without heſitation; it aſcribes extraordinary occurrences to the influence of inviſible beings, and ſuppoſes that diſeaſes, and other natural phœnomena[i], are the effects

[i] Whilſt Cortez was at Tlaſcala, in his firſt march to Mexico, an. 1519, a phœnomenon happened, which is ſo much in proof of this obſervation, that I ſhall relate it here. The natives of Tlaſcala were greatly alarmed by a ſurprizing eruption of fire from the volcano of Popocatepec, an high mountain at eight leagues diſtance from the city, which filled the people with terror and conſternation; for they imagined it to be a preſage of future misfortunes, and ſuppoſed that the ſparks of fire were the ſouls of tyrants ſent abroad by the offended deities to chaſtiſe the earth.

While Magiſcatzin, one of the ſenate of Tlaſcala, and ſome of the principal noblemen were rehearſing theſe idle fancies to Cortez, Diego de Ordaz came to aſk leave to aſcend the mountain, in order to gratify his curioſity. The indians, aſtoniſhed at his requeſt, endeavoured to perſuade him from engaging in ſuch a dangerous enterprize; and obſerved, that the boldeſt men of their nation had never ventured beyond ſome hermitages of their gods, about the middle of the eminence, and that dreadful roarings and tremblings forbad all approach to its ſummit. This account encreaſed the eagerneſs of Diego de Ordaz, and Cortez granted his requeſt, in order to afford the Tlaſcalans a proof of the ſuperior courage of the Spaniards. As the Spaniards approached the ſummit, they were inſtantly covered with a ſhower of hot aſhes, which obliged them to ſeek for ſhelter in the hollow of a rock, where they were almoſt ſtifled. Ordaz, however, perceiving that the earthquake was paſſed, encouraged the ſoldiers, by his example, to proſecute this diſcovery, till they came within ſight of the mouth of the volcano, which was about a quarter of a league in circumference; and they obſerved at the bottom a large quantity of inflammable matter, which boiled up like ſome ſhining metal in fuſion. With this account they returned ſafe, to the aſtoniſhment of the Indians, whoſe eſteem for the Spaniards was encreaſed by this adventure, which afterwards proved of ſignal ſervice; for Ordaz found a large quantity of ſulphur in the mountain, of which Cortes made gun-powder, when it was much wanted by the army the ſecond time they entered Mexico. Herrera par de la Coſte, T. 2. p. 454. De Solis Conqueſt of Mexico, V. 1. book 3. ch. 4. p. 319. Collection of Voyages, V. 2. p. 77. Gage's New Survey, p. 152. This diſcovery of

effects of their diſpleaſure and interpoſition; and hence it was natural to ſeek for the cure of them from the deities and their miniſters, agreeable to the obſervation of Celſus, "Morbos verò ad iram deorum immortalium "relatos, et ab iiſdem opem poſci ſolitam[k]."

Whilſt mankind continued under the influence of ſuch ſentiments, the medical character muſt have acquired the higheſt reſpect, and eſpecially when the means uſed for reſtoring health proved ſucceſsful.

The Egyptians and other eaſtern nations, who firſt cultivated ſcience, cheriſhed this veneration in the ear-

of ſulphur in the mountain of Popocatepec, was found ſo uſeful in the conqueſt of Mexico, that the Emperor gave Ordaz the burning mountain for his arms, ibid. p. 320.

The above Magiſcatzin, who died whilſt the Spaniards were at Tlaſcala, was the firſt perſon of dignity in South America that was baptized. Several caciques followed the example of Magiſcatzin, and the old general Xicotencal was alſo baptized by father Olmedo; but the emperor Montezuma, though he died in the Spaniſh camp, never would ſubmit to this ceremony, upon which account De Solis, in his Conqueſt of America, intimates, that the Devil took eternal poſſeſſion of the emperor's ſoul. See Ulloa's account of Caloto bells, uſed as preventives againſt the effects of lightening, V. 1. l. 6. ch. 3. p. 341. The people of Braſil were ſo affrightened by thunder, which is frequent and dreadful in their country, as well as in other parts of the torrid zone, that it was not only the object of religious reverence, but the moſt expreſſive name in their language for the deity, was *Toupan*, the ſame by which they diſtinguiſhed thunder. Piſo da Medec. Braſil. p. 8. Nieuhoff. Church. coll. V. 2. p. 132.

[k] L. 1. in præf. et l. 7. in præf. See alſo the Hiſtory of the diſeaſe of Job, which was conſidered as the immediate ſtroke of heaven. Conf. De François Voyage Pyrard. c. 9. p. 62, 63, 131, 132, 282.

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lieſt periods of time; and the ancient Greeks, who were leſs advanced in civilization and the refined arts than the Trojans[1], never mention their profeſſors of medicine but

[1] In various parts of the Iliad, Homer exhibits the ſuperior elegance and refinement of the Trojans, in their manners and in their arts: their architecture is more ſuperb; their very arms are richer, for it was in the power of Glaucus to exchange a golden ſhield for the brazen one of Diomede. Their greater attachment to the female ſex, is a proof of their ſuperior civilization, the happy influence of which is in nothing more apparent, than in improving and poliſhing this tender paſſion; upon which ſubject the authors of the Monthly Review, V. 57. p. 50, 51. have made ſome elegant and philoſophical obſervations. Homer, they add, who is perhaps the moſt perfect copier of nature that ever appeared, and one of the few poets who paint the manners, marks, in this reſpect, the difference between the Greeks and the Trojans. The barbarity of the Greeks appears in nothing more than in their ſentiments with regard to women. The quarrel between Achilles and Agamemnon, which is the foundation of the Iliad, turns upon women; but it is an affair of honour, not an affair of love. Whenever the heroes of Greece talk of their miſtreſſes or their wives, their humiliating and depreſſed condition appears. The Trojans are repreſented as a different people; among them the character of women is raiſed, and their ſtate improved. The galantry of Paris to Helen, the tender affection between Hector and Andromache, mark a civilized and poliſhed nation. The famous panegyric on Helen, as ſhe paſſed by the Scean gate, from the old men who ſat to ſurvey the battle, "What wonder that ſo many kings and "nations ſhould arm in the cauſe of ſo much beauty," is the politeſt compliment paid to women in all antiquity. In deſcribing the ceſtus of Venus, the fineſt fiction in the Iliad, Homer expreſſes his own ideas and feelings with regard to the charms of beauty, and the allurements of love: "SHE LOOSED FROM HER BOSOM THE VARIEGATED ZONE. IT CONTAINED ALL FEMALE ATTRACTIONS. THERE WAS LOVE; THERE WAS DESIRE; THERE WERE RECIPROCAL VOWS OF PASSION, AND THE BLAND ACCENTS THAT STEAL THE HEART OF THE WISE."

This reſpect for women, as exhibited in the Hiſtory of America at its firſt diſcovery, riſes in proportion to its ſtate of refinement. The rude Indians treated their wives like ſlaves; but in the more poliſhed kingdoms of Mexico and Peru, more attention was paid to the ſex. When

but with the warmeſt gratitude and veneration. The Argonautic expedition was not undertaken without the attendance

Sandoval took Guatimozin, the laſt emperor of Mexico, Aug. 13, 1521, the emperor thus addreſſed his conqueror: "I am your priſoner, and ready "to go whither you think fit to conduct me. All the favour I have to aſk "is, that due regard may be paid to the honour of the empreſs, my "conſort, and her female attendants." This is the Guatimozin, whom Julian de Alderete roaſted upon burning coals with his miniſter: when they were both in this ſituation, the miniſter caſting his eyes upon the emperor, cried out violently; upon which, Guatimozin with great compoſure ſaid, "Am I now repoſing on a bed of flowers?" at which the miniſter was ſo ſtruck, that he expired without uttering any further complaint. Cortez hearing his firſt cries, burſt into the appartment, and releaſed the emperor before it was too late: he tarniſhed however this act of humanity, by afterwards hanging the emperor, an. 1527. Herrera's America, V. 2. c. 17. Not long after this tranſaction, Atahualpa or Atabaliba, Inca of Peru, was a priſoner under Pizarro, and his attachment to his wife proved the occaſion of his maſſacre: the fact is curious, and this will be an apology for its inſertion here. Atahualpa, who was a prince of great penetration, was however puzzled at the art of writing and reading, which the Spaniards poſſeſſed; he was not able to comprehend whether it was a natural endowment, or an acquirement of art. In order to obtain ſatisfaction, he aſked one of the Spaniſh ſoldiers, whether he could expreſs the name of God upon his thumb nail; the man readily anſwered that he could, and accordingly wrote it: after which the Inca went to ſeveral of the captains, and ſhewing them his thumb nail, aſked if they knew what that mark ſignified; and from their anſwers, he began to entertain an opinion, that reading and writing were natural to the nation: but Francis Pizarro falling in his way, he aſked him the ſame queſtion; when, being unable to read or write, he bluſhed, and turned away without giving an anſwer; which not only changed Atahualpa's opinion with reſpect to theſe accompliſhments, which he now plainly ſaw were the fruits of education; but it gave him a very low opinion of the general, who was exceeded in knowledge by the meaneſt ſoldier. His contempt for Pizarro, however, laid the foundation of his ruin, which was compleated by the villainy of a wretched interpreter, Phillipillo, one of the Indians, whom Pizarro had carried off from Tumbez, an. 1520, who falling in love with one of Atahualpa's wives, a Coya, or deſcendent of the Incas, that monarch was ſo incenſed, that he let Pizarro know, that the fellow

deſerved

attendance and aid of a phyſician, even the divine Æſculapius, who was conſidered as one of the principal heroes of

deſerved to be put to death, which the general turned into jeſt. The interpreter in revenge accuſed the Inca of contriving the deſtruction of the Spaniards, and this ridiculous ſtory was digeſted into a formal accuſation: he was tried and ordered to be burnt; but on condition of his ſubmitting to be baptized, he was *only* ſtrangled. The ignorance of Pizarro, who was originally a keeper of hogs, was no crime. In the 15th century, ſo little were reading and writing known, that a criminal condemned to die, obtained his pardon, becauſe he could read; which, as Voltaire remarks, is a ſtriking proof of the ſtupidity of the times. Oeuvres de Voltaire, T. 1. ch. 41. The French term *taille*, or tax, came from the cuſtom the collectors had of marking upon a ſmall wooden tally the ſums paid by the perſons aſſeſſed; for very few of the common people knew how to write in the 15th century. See alſo Laws reſpecting women, as they regard their natural rights, or their connections and conduct. In the beginning of the 16th century, the age of Leo X. of the family of Coſmo de Medicis, and the reviver of Roman elegance, there were not perhaps in all Europe ten gentlemen who had a bible. Oeuvres de Voltaire, T. 4. ch. 106. A more illuſtrious conqueror than Pizarro, the emperor Charlemagne, was unable to write his own name: *but the revenge of the former was horrible.* It was an American woman that procured food for Columbus and his aſſociates, when they firſt landed at the Antilles. Inſtances of the levity of women, and their paſſion for the conquerors of their country, are to be found in Homer; and they refer to a certain ſtate of manners, and convey an uſeful moral to mankind: when women are treated like ſlaves, like ſlaves they have no averſion to change their maſter. Mo. Review, V. 57. p. 140. See alſo Recherch. Philos. V. 1. p. 69 and 70, and the authorities. V. 2. p. 180, 181. n. Boſſu's Louiſiana, V. 1. p. 62. Charlev. Hiſt. of Paraguay, V. 1. l. 1. p. 39. in the fabulous but tender Hiſtory of Miranda and Hurtudo. Plin. in vit. Agid. Tacit. Hiſt. l. 4. c. 67. Plutarch. Amat. p. 38. and ſeq. p. 44. P. Martyr, p. 53. and particularly a voyage to the Mauritius, wherein the influence of diſtinguiſhed love are tenderly deſcribed in the letters reſpecting the Cape of Good Hope. Confer. Garcillaſſo Hiſt. des Incas, V. 1. l. 4. chap. 4. p. 345. et ſparſim. Auguſtin de Carate, chap. 7. p. 98. Ulloa's voyage to South America, V. 1. b. 5. ch. 4. p. 249. Herrera, Hiſt. Gen. des Conq. dec. 5. l. 3. c. 4. Boſſu's Louiſian, V. 1. p. 62. and particularly Recherch. Philoſoph. ſur. les Americ. V. 1. p. 69. and

of the ſchool of Chiron the Centaur. The hiſtory of Machaon, his ſon, exhibits a character adorned with the moſt amiable qualities. When he is wounded by Paris at the ſiege of Troy, the whole army appear intereſted in his recovery: even Achilles, during his receding from the allied army, when he had

> His friend Machaon ſingled from the reſt,
> A tranſient pity touch'd his vengeful breaſt[m];

and he diſpatches Patroclus to enquire after the "wounded offspring of the healing God," who was placed under the protection of the wiſe Neſtor at the requeſt of Idomeneus, who very juſtly obſerves, that

> A wiſe phyſician ſkill'd our wounds to heal,
> Is more than armies to the public weal[n].

Podalirius, brother of Machaon, returning from the war of Troy, was thrown by a tempeſt on the Coaſt of Caria; and a report being communicated to king Damœtus, that he was a phyſician, he was ſent for by that prince to attend his daughter, who had fallen from

69 and 70. V. 2. p. 180, 181, where a number of inſtances are enumerated in proof of this ſingular attachment. So wonderful is the invention of writing to rude nations, that to this day many of them imagine that paper is made to ſpeak by a ſpecies of ſorcery. Vide Labat. Voy. aux Iſles, T. 4. c. 7. page 178.

[m] Homer's Iliad. l. xi. [n] Homer's Iliad.

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the top of an houſe, and it is ſaid that he cured her, by bleeding her in both arms[o]. The king, in acknowledgment of his great ſkill, gave him that princeſs in marriage, with the Cherſoneſus.

Fable ſays, that the daughters of Proetus, king of Argos, thought themſelves metamorphoſed into cows[p], which was attributed to the wrath of Bacchus, or Juno[q]. Melampus, a prince devoted to a paſtoral life, remarked, that when the goats eat hellebore, they were violently purged, whence he acquired the invention of purging; and he ſent the milk of the goats for the daughters of Proetus, or, as ſome ſay, gave them hellebore alone, to which he joined ſome ſuperſtitious remedies[r], and ſucceeded in curing the diſeaſe; as a recompence for which, he demanded a third part of the kingdom of Argos for himſelf, and a third part for his brother Bias[s].

Though the Hiſtory of Podalirius, as well as that of Melampus, be fabulous, as bleeding was not in uſe before the Trojan war[t], yet the relation of it is a proof of

[o] Stephan. in voce Συρία p. 625.
[p] Virg. Eclog. 6. v. 48. Servius ad hunc loc.
[q] Apoll. l. 2. p. 68.
[r] Apoll. l. 2. p. 69. Ovid. metam. l. 15. v. 325.
[s] Conf. Herod. l. 9. n. 33. Apollod. l. 2. p. 69. Diod. l. 4. p. 313. Pauſan. l. 2. c. 17. Le Clerc. Hiſt. de la Med. l. 1. p. 26.

[t] The Aſiatics do not at this day ſeem fond of bleeding. The Chineſe did not bleed on any account. The late Dr. Arnot, of Canton, a gentleman who did his profeſſion and his country honour, and was in the higheſt

 eſtimation

of the high eſtimation the ancients entertained for the healing art, when a kingdom was made the price of a cure.

Indeed,

eſtimation with the Chineſe, I am informed was the firſt perſon who ever could prevail upon any of theſe people to be blooded. Hiſtory of Tea, p. 51. Conf. Du Halde's China, V. 3. p. 362. and the Chineſe Traveller, V. 2. p. 177. and ſeq. which contain a deſcription of the ſtate of phyſic in China. Bleeding, however, ſeemed familiar to the Grecians in the time of Hippocrates. It was familiar to the natives of Peru, when that country was firſt diſcovered, Garcillaſſo Hiſt. des Yncas. Vol. 1. l. 2. ch. 24. p. 206. and to ſome other countries, Moeurs des Sauvages, T. 2. p. 370. Conſidering how much accident conduces to ſcience, may we not deduce this early diſcovery of the Peruvians to their bats, which are ſo numerous, that after ſun ſet, in ſome provinces, when they begin to fly, they cover the ſtreets like clouds; they are almoſt as large as rats, and the inſide of the roofs of the outhouſes are generally lined with them. They are the moſt dexterous bleeders both of men and cattle; for the inhabitants being obliged by the exceſſive heats, to leave open the doors and windows of the chambers when they ſleep, the bats get in, and if they happen to find the foot of any one bare, they inſinuate their tooth into a vein, with all the art of the moſt expert ſurgeon, ſucking the blood till they are ſatiated, and then withdraw their tooth; after which, the blood flows out of the orifice. I have been aſſured, by perſons of the ſtricteſt veracity, that ſuch an accident has happened to them, and that, had they not providentially awaked ſoon, their ſleep would have been their paſſage into eternity, they having loſt ſo large a quantity of blood, as hardly to be able to bind up the orifice. The reaſon why the puncture is not felt, is attributed to the gentle and refreſhing agitation of the air by the bat's wings, hindering the perſon from feeling this ſlight puncture, by throwing him into a deeper ſleep. Ulloa's Voyage to South America, V. 1. l. 1. c. 7. p. 59. Martyr, de Novo, orbe Dec. 3. ch. 6. p. 129.

The Indians of North America have learned a rude method of bleeding, by ſcarifying the pained parts with ſharp ſtones. Hennepin's continuation of a new diſcovery, p. 82. 101.

Sir Hans Sloane ſays, that the negroes of Jamaica, after ſcarifying, applied a calabaſh, with ſome chips, or combuſtible matter burning in it; and he adds, that they are fond of bleeding in the noſe. Hiſtory of Jamaica, V. 1. Introd.

Indeed, when we reflect how many victims of diſeaſe, pain, and miſery, are redeemed from the grave by the art of medicine; when the deareſt of human bleſſings, and even life itſelf, are committed to its profeſſors; can we form an idea of any function more dignified, more ſacred

Introd. p. 54. Charlevoix, in the Hiſtory of Paraguay, deduces the diſcovery of bleeding from the anta, an animal, " who, when he finds himſelf " overſtocked with blood, opens one of his veins with the point of a reed." Martyr mentions a curious ſtory of the ſucceſs of phlebotomy, by one of the bats above-mentioned. An houſhold ſervant of the monaſtery (ſays he) was ſick of a grievous pleuriſy, in great danger of life, and having need preſently to be let blood, the phlebotomiſt aſſayed to ſtrike the vein twice or thrice, but got not any drop of blood with his razor, whereupon he being left for a dead man within a few hours, the fryars taking their laſt farewell, departed, to go about to prepare for his burial. A bat ſeizeth on him, being thus forſaken, and opened a vein of one of the ſick man's feet, which was uncovered; the bat filled with ſucking of the blood, flew away, and left the vein open. At the riſing of the ſun, the fryars came to this forſaken man, ſuppoſing him to be dead, and found him alive, and chearful, and almoſt well, and after a while he recovered health, diligently applying himſelf to his old office; thanked be the bat, which was his phyſician. De Novo orbe Dec. 8. ch. 6. p. 300.

Wafer, who lived ſome time with a tribe of Indians, near the iſthmus of America, relates a curious method of bleeding practiſed among them; his words are, " It ſo happened, that one of Lacenta's (the chief) wives being indiſpoſed, was to be let blood, which the Indians perform in this manner: the patient is ſeated on a ſtone in the river, and one with a ſmall bow ſhoots little arrows into the naked body of the patient, up and down, ſhooting them as faſt as he can, and not miſſing any part; but the arrows are gaged, ſo that they penetrate no farther than we generally thruſt our lancets, and if by chance they hit a vein which is full of wind, and the blood ſpurts out a little, they will leap and ſkip about, ſhewing many antick geſtures, by way of rejoicing and triumph." Voyages, &c. p. 28. Wafer was a ſurgeon, and relieved the lady from this painful proceſs, by the European mode of bleeding, by which he acquired great reputation with Lacenta, and thereby gained his protection, which ſaved both his own life, and that of other Buccaneers. The negroes of Juida,

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ſacred than this[u]? the firſt dawnings of which it is my deſire to lay before you, believing, with Cicero, Neque enim ullâ aliâ re homines propiùs ad Deos accedunt, quam ſalutem hominibus dando.

as an obligation to fulfil what they promiſe, draw from themſelves a few drops of blood, which they ſprinkle into a hole made in the ground (Barbot. Deſcript. de la Guinée) For the ſame purpoſe the Siameſe reciprocally drink of the blood of each party. Rel. de la Coubere. And Salluſt ſays, that Cataline preſented to his accomplices, veſſels filled with wine and human blood. Formerly, when a Ruſſian wanted to exculpate himſelf from a crime, he was obliged to open a blood veſſel under the left thigh of a dog, and to ſuck the blood till the animal expired: if he vomited the blood, or appeared diſordered by it, he was deemed guilty. Le Brun's Voy. t. 1.

[u] See an obſervation which father Hennepin makes to this purpoſe, when under confinement by the Indians. New Diſcovery of a large country, &c. p. 183.

SECTION

SECTION I.

OF THE PRACTICE OF PHYSIC.

IN the ſimplicity of primæval days, when man was not oppreſſed with labour, enervated by luxury, nor diſquieted with care; one may imagine that his life would flow on, almoſt untroubled by diſeaſe or pain, until his days were terminated in extreme old age, by the gradual decays of nature: but in whatever ſituation of life man is placed, he is born to ſuffer; and as ſoon as pain and diſeaſe invaded the body, ſelf-preſervation, as an inſtinctive principle of action, would operate upon the mind, and lead it to apply ſuch means of relief, as accident, or experience, or its own operations, might ſuggeſt [w].

Some diſeaſes are ſpontaneouſly cured; many more are attended with an inſtinct which points out their remedies; and others, not coming under either of theſe heads, would induce men to try new methods of removing them; and this would probably give the beginning to our art; when medicine was preſcribed by all

[w] Hiſt. gen. des Voyag. t. 9. p. 264. Hiſt. des Yncas, t. 2. p. 35. and 47. Robertſon's Hiſt. of America.

perſons without diſtinction[x], and the different departments of it were undiſtinguiſhed[y]. The experiments of any individual were communicated by him to others who were ſuppoſed to labour under ſimilar diſorders, and this knowledge deſcended from parents to children[z]. The Babylonians, Egyptians, and ſome other nations who admitted theſe cuſtoms, expoſed their ſick to public view, that ſuch as paſſed by, if they had ſuffered and been cured of the like indiſpoſitions, might aſſiſt them with their advice; and no perſon was permitted to paſs by theſe exhibited patients, without informing himſelf of their diſeaſes[a].

In this rude ſtate of knowledge, theſe nations who cultivated medicine more antiently, and more learnedly than any other people[b], had no method of recording events but by hieroglyphics, which were not generally comprehended; but after the invention of letters, thoſe who had been attacked with any diſtemper, explained

[x] Vid. Plin. l. 29. ſect. 5. p. 495. Les Moeurs des Sauvages, t. 2. p. 364.

[y] Herodot. l. 2. p. 84.

[z] Diodor. l. 1. p. 30. Garcilaſſo hiſt. des Yncas, t. 2. p. 48, 49.

[a] Herodot. l. 1. p. 197. Strabo. l. 3. p. 234. L. 16. p. 1082. Similar to this is the cuſtom of enquiring of the firſt perſon who is met upon a pye-balled horſe, for the cure of the whooping-cough.

[b] Homer. Odyſſ. l. 4. v. 231. Iſocrat. in Buſirid. p. 329. Plin. l. 7. c. 56. p. 414. Clem. Alexand. Strom. l. 1. p. 361. Conf. Dr. Woodward on the Wiſdom of the Antient Egyptians, publiſhed in the Archæologia of the ſociety of Antiquaries, Vol. 4. p. 212.

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in writing the means by which they had been cured; and theſe memoirs were placed in their temples to ſerve for the inſtruction of the public. Every one was at liberty to conſult them, and to chuſe the remedy which he judged moſt ſuitable to his diſeaſe[c], or to compound a new one, as his own judgment might direct. The number of remedies being ſoon greatly augmented, it became requiſite to put them in order; hence the prieſts and prieſteſſes, who officiated in thoſe temples, came to acquire a more general knowledge of medicine, and were uſually conſulted upon critical occaſions[d].

Whenever man in his unenlightened ſtate finds himſelf in a ſituation ſo formidable, that the mind ſenſible of its own weakneſs, has no reſource but in the guidance and protection of a ſuperior power, he is apt to refer natural incidents to ſupernatural influence; and unaccuſtomed to inveſtigation, he meets with an eaſy ſolution in attributing to firſt cauſes, what is beyond the reach of his ſagacity; and while this has relaxed the mental powers, it has impeded the progreſs of ſcience.

But the principal obſtacle to the improvement of medicine in Egypt, depended upon the laws reſpecting

[c] Plin. l. 29. c. 2. p. 493. Pauſan. l. 2. c. 27 and 36. Strabo l. 8. p. 575.

[d] Galen. de ſubfigurat. Empiric. de ſimplic. medicam. facultatib. l. 11. Philoſtr. in Vita Apollonii Tyanæi, l. 1. c. 6. Galen. de different. Morb. cap. 9 and 11. Tacit. hiſt. lib. 4.

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the application of remedies. The records which had been accumulated in the temples, were collected in certain ſacred books[e], and from them the phyſicians were not permitted to deviate[f]: if they adopted the preſcribed mode, they were not anſwerable for the event; but if they rejected it, and the patient died, they were puniſhed with death[g]. The practice as well as the theory being thus eſtabliſhed, there could be no emulation excited, and genius was leſs requiſite to them than memory.

As this profeſſion was not only exerciſed with little difficulty, but alſo rewarded with profit[h],

[e] In Egypt, theſe books were depoſited in the temple of Vulcan. Galen. de compos. medicam. per genera, L. 5. c. 2. t. 13. p. 775. edit. Charterii. One of the moſt antient temples of the Cabiri (of whom Eſculapius was one of the chief) was at Memphis, which was held ſo ſacred, that no perſon, except the prieſts, was ſuffered to enter its walls. Cambyſes entered into theſe ſanctuaries, and took a view of the ſtatues in each. They were nearly alike, and of a fantaſtic form, after the mode of Egypt; on which account he ordered them to be thrown down, and the temples to be deſtroyed. From Egypt this worſhip was carried to Canaan and Syria, and from thence to Greece, whence aroſe the Eſculapius of Epidaurus, Vid. Herod. l. 3. c. 37. Strabo, l. 10. p. 725. Euſeb. Præp. Evang. p. 39. Damaſcius apud Photium, p. 1078. Bryant's Analyſis of Mythol. vol. 2. p. 462. Conf. Archæologia of the ſociety of Antiquaries, Vol. 4. p. 223.

[f] Diodor. L. 1. p. 74. Plato de Legib. L. 2. p. 789.

[g] Diodor. L. 1. p. 74. Ariſtotle de Repub. L. 3. c. 15. p. 358.

[h] Diod. L. 1. p. 74. Exodus c. 4. v. 19. Mercedem medici ſolvet, ſays the Chaldaic paraphraſe on this verſe.

and

and in an unſalubrious climate [i], we may readily admit the aſſertion of antient hiſtory, that no country abounded with ſo many phyſicians as Egypt, and that their multiplicity rendered it neceſſary to allot them [k] to the care of diſtinct diſeaſes [l]. We do not, however, read of the different departments of medicine in this

[i] Voyage de l'Egypt par Granger, p. 19 and 20. Deſcription de l'Egypt par Maillet, p. 15 and 26. Plut. t. 2. p. 367. B. Gemelli, t. 1. p. 33 and 113. Relat. de l'Eg. par le Vanſleb. p. 36. Plin. L. 26. c. 1.

[k] The Egyptians and Indians were divided into different caſts, each of which had its proper function. The rank and office of every tribe were hereditary and unchangeable. This rule of invariable diſtinction prevailed no where elſe, except with the Iberians. Bryant's Mythology, Vol. 3. p. 458. Strabo, l. 11. p. 763. l. 15. p. 1029. Herod. l. 2. c. 164.

[l] Herod. l. 2. p. 84. who ſays that the art of phyſic is diſtributed into ſeveral diſtinct parts, and every phyſician applies himſelf wholly to the cure of one diſeaſe only, no man ever pretending to more; by which means all places abound with phyſicians; ſome profeſſing to cure the eyes, others the head, teeth, or parts about the belly; whilſt others take upon them the cure of internal diſtempers. A people muſt have acquired ſome degree of refinement, before ſuch a diviſion of medicine could be made. The ſtate of medicine may be conſidered as the criterion, or barometer of the ſtate of ſcience in a nation. Wherever ſcience and refinement have extendedtheir influence, there medicine will be particularly cheriſhed, as conducive to the intereſts and happineſs of mankind. This explains the miſerable ſtate of phyſic in Europe, ſo late as in the 10th century. There was then ſcarcely a phyſician in all Spain; Sancho, the fat, king of Leon, was obliged to make a journey to Cordova (from whence our cord-wainer is derived) in 956, to put himſelf under the care of an Arabian phyſician; who, though ſent for by the king, reſolved that the king ſhould come to him. Voltaire's Ancient and Modern Hiſtory. Even at this day the Spaniſh phyſicians are not able to cure the Lues Venerea; and though the diſeaſe is prevalent among the people, yet for want of proper aid, they linger out a miſerable life, and expire under it at laſt. Dalrymple's Travels through Spain and Portugal, in 1774. I have read ſome where, that about the time of John Sobieſki, king of Poland, upon a ſudden emergency, no phyſician could be found in that kingdom.

period, as we find them in modern times; nor have we any authentic hiſtory tranſmitted to us, of the remedies which were then uſed[m].

While the phyſicians were confined to a certain form of preſcribing, many diſeaſes would elude all the ſtock of medical knowledge which had been acquired; and the patient oppreſſed with pain that could not be alleviated, and ſeeing no proſpect of relief but from the interpoſition of ſome inviſible arm, would naturally have recourſe to thoſe rites or practices which bear any reſemblance to acts of religion, as well to remove the evils which he ſuffered, as to avert the dangers which he dreaded; for the mind that trembles with fear, is the moſt apt to glow with impatience; and this has given riſe to charms, amulets, incantations, and other myſterious modes of obviating diſeaſes[n].

[m] Herodotus, ſpeaking of the Egyptians, obſerves, that they purge themſelves every month, three days ſucceſſively, by vomits and glyſters, in order to preſerve health; ſuppoſing that all diſeaſes among men proceed from the food they uſe, l. 2. A ſimilar practice of preventive treatment is ſtill continued among ſome eaſtern nations. The external application of Moxa, as a preventive, is uſed among the Arabians, Perſians, Chineſe, and other eaſtern nations. Kœmpfer. Hiſtoire du Japon. T. 3. p. 282, et ſuiv. Kœmpfer. Amœnitat. p. 582, in which are deſcribed the diſeaſes wherein Moxa is uſed, with an engraving. The Peruvians uſed purging and bleeding as preventives from diſeaſes; they performed the latter operation in the thigh, the arm, the wriſt, the eye-brows, and other parts of the body, by means of a ſharp flint. Garcilaſſo's Hiſt. des Yncas, T. 1. l. 2. ch. 24. p. 206, 207 and 208. Vide Heiſter, Inſtitut. Chirurg. T. 1. c. 18. p. 443.

[n] Scholiaſt. in Ptolom. Tetrabibl. l. 1. Conringius de Hermetica medic. l. 1. c. 12. Borrichius de ortu et progreſſu Chemiæ, p. 59. Herod. l. 2. p. 37, 65, 82. Le Clerc. hiſt. de la medicin. l. 1. c. 5. p. 13.

In

In the early times of Greece, this ſuperſtitious diſpoſition of aſcribing, to the Deity, the origin of diſeaſes, and of attempting their cure by appeaſing his wrath, generally prevailed: thus Homer, though he deſcribes the progreſs of the plague which reigned in the Grecian camp, with ſome degree of accuracy, does not relate that any human effort was exerted to obviate its fatality; the advice is, let

——Some prophet, or ſome ſacred ſage,
Explore the cauſe of great Apollo's rage;
Or learn the waſteful vengeance to remove,
By myſtic dreams; for dreams deſcend from Jove.
If broken vows this heavy curſe have laid,
Let altars ſmoke, and hecatombs be paid.
So heav'n aton'd, ſhall dying Greece reſtore,
And Phœbus dart his burning ſhafts no more °.

° Iliad, l. 1. See the conduct of Palemedes, who was a fataliſt, and conſequently looked upon medicine as a knowledge odious to Jupiter and the fates, and had refuſed to be inſtructed in that ſcience by Chiron. The example of Æſculapius being thunder ſtruck, frightened him, Philoſtrat. Heroic. c. 10. p. 708. But it is ſaid that by his advice the plague, which ravaged all the cities of the Helleſpont, and even Troy, was hindered from attacking any perſon in the Grecian camp, although the place where the camp was ſituated was very unwholeſome; he ordered them to abſtain from fleſh, and enjoined much exerciſe. Ibid. p. 710. This is probably fabulous. The North American Indians have the moſt implicit confidence in dreams: "Their dreams," ſays Hennepin, "are to them inſtead of prophecy, inſpiration, laws, commandments, and rules; in all their enterprizes, in war, peace, commerce, and hunting, they regard them as oracles; and they carry this ſo far, that if their dream orders them to kill a perſon, or commit any other wicked action, they preſently execute it." Continuation of a new diſcovery, p. 66. See a more particular deſcription, Moeurs des ſauvages, t. 1. p. 362. Charlev. Journ. Hiſt. d'un Voyage de l'Amer. t. 3. p. 353. and ſeq.

When Menelaus and many other Grecian heroes were wounded at the ſiege of Troy, the bard does not neglect to deſcribe the means that were employed for their recovery, which conſiſted ſolely of external applications[p]; except in the inſtance of Machaon, whoſe potion,

ſeq. 369. containing a diverting account reſpecting the dream of an Indian, and the manner of keeping the feſtival of dreams. Vid. Diod. Sicul. l. 1. ſect. 6. l. 5. ch. 20. Mem. de l'Acad. des Inſcript. t. 1. and la Diſſertation de l'Abbé Du Reſnel, t. 31.

[p] The Americans ſeem to have acquired the knowledge of ſome internal remedies, from the earlieſt hiſtory we have of them. In external bruiſes, or injuries from falls, which occaſioned an hœmorrhagy of the noſe, the Chileſe gave a decoction of the herb Quinchamali, a ſort of Santolina or dwarf Cypreſs. In dropſies they exhibited a decoction of the bark of the Peumo tree. For the tumeſcence of the body ariſing from the effluvia of the Licti, Manchineel, and other poiſonous trees, they applied a preparation of the Pellboqui, a ſpecies of ringweed.

A ſpecies of cinnamon was likewiſe in uſe with them, to which the deſcription of Virgil appears peculiarly applicable.

> Ipſa ingens arbos, faciemque ſimillima lauro,
> Et, ſi non alium late jactaret odorem,
> Laurus erat; folia haud ullis labentia ventis;
> Flos apprima tenax; animas, et olentia medi
> Ora fovent illo, et ſinibus medicantur anhelis.
>
> Georg. l. 2.

This tree among the Indians is appropriated to the ceremonies of peace. When they concluded the peace with the Spaniards, in the year 1643, they killed many of the country ſheep, and dipped into their blood a branch of this cinnamon, which the deputy of the Caciques delivered into the hand of the Marquis de Baydes, the Spaniſh general, in token of peace. Moſes adopted a ſimilar practice upon another occaſion, Exod. ch. 12. Paul to the Hebrews, ch. 9. Confer Voyage du Fregier, p. 78, 79, and 80. Ulloa's Voyage, v. 1. l. 6. ch. vi. p. 357.

The

potion, indeed, is rather alimentary than medicinal[q].

The North American Indians have had, for time immemorial, a method of curing fevers and other diſeaſes, which ſeems peculiar to them. It is an external remedy, which, to the beſt of my recollection, was firſt mentioned by father Hennepin, who publiſhed his travels above a century ago. After he was taken priſoner by the Illinois, and ſuffered innumerable hardſhips, he was adopted by an Indian chief as his ſon: of this warrior he ſays, "This new father of mine obſerving that I could not well riſe without two or three to help me, ordered a ſtove to be made, into which he cauſed me to enter ſtark-naked, with four ſavages. This ſtove was covered with the ſkins of wild bulls, and in it they put flints and other ſtones red hot. They ordered me, by ſigns, to hold my breath time after time, as long as I could, which I did, as well as thoſe that were with me. As ſoon as the ſavages that were with me had let go their breath, which they did with a great force, Aquipaguetin, the Indian chief, began to ſpeak with a loud and thundering voice; the others ſeconded him, and laying their hands on my body, began to rub it, and at the ſame time to weep bitterly. I was like to fall into a ſwoon, and ſo was forced to quit the ſtove. At my coming out, I was ſcarce able to take up my habit of St. Francis, to cover me withal, I was ſo weak; however, they continued to make me ſweat thrice a week, which at laſt reſtored me to my priſtine vigour, ſo that I found myſelf as well as ever." Hennepin's New Diſcovery of a Large Country in America, p. 170, 171. Conf. Ulloa's Voy. v. 1. b. 6. ch. 6. p. 421. See alſo Charlev. Hiſt. d'un. Voy. de l'Amer. t. 3. p. 369. Forſter's Tranſlat. v. 2. p. 175. Boſſu's Louiſiana, v. 1. p. 301.

When Capt. Cooke was at Otaheite, and was indiſpoſed, Oberea ordered him to be ſtripped and rubbed for ſome time by her ſervants. Hawkeſworth's Voyages.

The practice of the natives of Surinam conſiſts chiefly of external applications. Fermin. Deſcript. de Surinam, t. 1. ch. 8. p. 83 and 84. See alſo P. Martyr. dec. 7. ch. 3. p. 255. Charlev. Journal. Hiſtor. d'un Voy. de l'Amer. t. 3. p. 317, 364. Recherch. Philoſ. ſur les Americ. v. 1. p. 52.

[q] ——————The nymph of form divine,
Pours a large portion of the Pramnian wine,
With goats-milk cheeſe a flav'rous taſte beſtows,
And laſt with flour the ſmiling ſurface ſtrows;
Which, for the wounded prince, the dame prepares.
Iliad 4 and 11.

They were ſo diſtant from relying upon internal remedies, that in many inſtances they depended wholly upon the articulation of certain words, a ſpecies of incantation very frequent in thoſe primeval days[r].

[r] The manner of charming diſeaſes away by certain words, was very ancient; they were variouſly expreſſed, by ſentences, by rhimes, by a ſingle word; ſometimes at a diſtance from the patient, and ſometimes cloſe to his ear.

Sometimes theſe words were wrote upon paper, wood, or other ſubſtances, and hung by way of amulet round the neck, or applied to other parts of the body. The remedy mentioned by Serenus Samonicus, for the cure of the Hemitritea, a ſpecies of fever, conſiſts in writing upon paper the word Abracadabra, in the following manner, and hanging it round the neck by a thread :

Abracadabra
Abracadabr
Abracadab
Abracada
Abracad
Abraca
Abrac
Abra
Abr
Ab
A

The Jews attributed a ſimilar virtue to the word Abracalan, uſed in the ſame manner. Buxtorf. Synagog. Jud. Selden de Diis Syriis. The Turks inſcribe words from the Koran. Chandler's Travels into Greece. Amulets have been applied to all parts of the body, frequently as bracelets or collars round the wriſts or neck.

When Ulyſſes was wounded in the knee by a wild boar on Parnaſſus, Homer ſays,

With bandage firm Ulyſſes' knee they bound,
Then chanting myſtic lays, the cloſing wound
Of ſacred melody confeſs'd the force,
The tides of life regain'd their azure courſe.
Odyſſ. l. xix.

SECTION

SECTION II.

OF SURGERY.

THE inſtinct of ſelf-preſervation is coeval with man's exiſtence; while paſſions, that tend to the injury and deſtruction of the ſpecies, have appeared in the moſt early ages of the world[s]; and theſe, with the accidents to which they are liable, muſt have given riſe to the practice of ſurgery, long before the mind had attained the power of diſcovering either the cauſes or the cure of internal diſeaſes, which require ſuch a deep and intimate knowledge of the human frame, as could not have been acquired in thoſe primeval times.

It has already been obſerved, that phenomena, whoſe cauſes were above the inveſtigation of human ſagacity, were aſcribed to the agency of inviſible beings, whoſe inflictions would either be acquieſced in with ſilent ſubmiſſion, or for which relief would be ſought from the miniſters of thoſe deities from whom they were ſuppoſed to proceed. In the patriarchal hiſtory there is no mention of medicine, though the ſickneſs

[s] Geneſis, chap. iv. ver. 8.

of

of ſeveral eminent perſons is recorded, particularly that of Jacob, for the relief of which his ſon Joſeph did not ſend him phyſicians, though after his death he ordered phyſicians to embalm his body [t]; and when Job, who was probably contemporary with Jacob about 1764 years [u] before Chriſt, was ſmitten with a terrible diſeaſe, he had not recourſe to phyſicians; his diſorder being conſidered as the immediate ſtroke of heaven, and by his friends as the puniſhment of his crimes. This is further illuſtrated by the caſe of Aſa king of Judah, who, being attacked by the gout, is reproached becauſe he ſought not to the Lord, but to phyſicians [x]; and the directions which Moſes lays down for the management of leproſies and other diſeaſes [y], afford a more early evidence of the propenſity among the ancients to conſult the miniſters of the deity, in circumſtances above the ſcale of ordinary comprehenſion.

But in caſes of wounds, and ſome other departments of ſurgery, where the cauſe and effect were equally obvious to the external ſenſes, and where the pain muſt have been both immediate and violent, there can be no doubt but aid would be inſtantly ſought for; and hence ſurgery muſt have been an art antecedent to medicine. Though they had phyſicians in

[t] Geneſis, chap. l. ver. 2. Gogue l'Origine des Loix, &c. t. 1.
[u] The year of the deluge of Ogyges.
[x] 2 Chron. xvi. 12.
[y] Leviticus, chap. xiii, xiv, xv.

the

the Greek army before Troy, I have obſerved that Homer does not intimate that they were employed in the plague with which the camp was afflicted, or in any other diſeaſe. They were only called in to heal the wounded [z]. Agreeable to this we find, that ſurgery was in uſe in the moſt ſavage nations, and early advanced to ſome appearance of art, the profeſſors being diſtinguiſhed and reſpected in a particular manner [a]; and from the numerous inſtances wherein their aſſiſtance would be requiſite, it is no wonder that certain perſons ſhould be appropriated to the ſtudy and practice of it [b].

We have not, however, any authentic accounts of the manner of treatment in the firſt ages of the world, more than that they uſed to waſh the wounded parts with warm water [c], to ſuck them clean [d], and to apply

[z] Celſus, lib. 1. in Præfat. Conf. Apollod. lib. 3. p. 172. Plin. lib. 29. v. 1. init. Hygin. fab. 274. p. 328.

[a] Servius ad Æneid. lib. 12. v. 396. Le Clerc Hiſt. de la Med. Part I. ch. 15.

[b] Exod. ch. xxi. v. 19. Diodor. lib. 1. p. 74.

[c] Iliad. lib. 11. v. 845. Lib. 14. v. 6.
Thus Eurypylus, when wounded with an arrow, addreſſes Patroclus:

> But thou, Patroclus, act a friendly part,
> Lead to my ſhips, and draw this deadly dart;
> With lukewarm water waſh this gore away,
> With healing balms the raging ſmart allay,
> Such as ſage Chiron, ſire of pharmacy,
> Once taught Achilles, and Achilles thee.

[d] Iliad. lib. 4. v. 218. Vid. Le Clerc Hiſt. de la Med. lib. 1. p. 49. Confer Lafitau Mœurs des Sauvages, T. 2. p. 365.

the juice of vegetables pounded [c], or ſteeped in wine or water, oils, roſin, the bark and roots of certain trees, and bandages [f]. When Menelaus was wounded in the ſide by an arrow, Machaon, the ſon of the Grecian Æſculapius, after waſhing the wound, and ſucking out the blood, applied a dreſſing to appeaſe the pain, of the juice [g] of roots bruiſed [h], the principal remedy then known; for the compoſition of plaſters and ointments was poſterior to this heroic age.

In theſe times the offenſive arms were principally formed of copper or braſs [i], and the wounds inflicted by

[c] —— —— —— ——
Patroclus cut the forky ſteel away,
Then in his hands a bitter root he bruis'd,
The wound he waſh'd, the ſtyptic juice infus'd.
The cloſing fleſh that inſtant ceas'd to glow,
The wound to torture, and the blood to flow.
Hom. Iliad. lib. 11. ad finem.

[f] When Menelaus wounds king Helenus before Troy,
—— Good Agenor, gently from the wound
The ſpear ſolicits, and the bandage bound;
A ſling's ſoft wool, ſnatch'd from a ſoldier's ſide,
At once the tent and ligature ſupplied.
Hom. Iliad. lib. 13.

[g] Lib. 4. v. 219. Conf. Plat. Repub. lib. 3. p. 613.
[h] Iliad. lib. 4. Conf. Iliad. 5. v. 401.
Then ſuck'd the blood, and ſov'reign balm infus'd,
Which Chiron gave, and Æſculapius us'd.

[i] Iliad. lib. 13. v. 599. 612. 716. Lib. 15. v. 711. Lib. 7. v. 141. Xenoph. Cyrop. lib. 7. p. 149. Q. Curt. lib. 4. c. 14. p. 232. Odyſſ. lib. 8. v. 229. Strabo, lib. 10. p. 688. Diod. lib. 5. p. 382. Pauſan. lib. 1. ch. 23. Iſidor. Origin. lib. 14. c. 6. Heſiod. Scut. Hercul. v. 221.

by theſe metals would probably prove leſs difficult to cure than thoſe by other weapons, at leaſt authors have long ſince ſuggeſted it [k]: antiquity ſays, that Achilles cured Telephus with the ruſt of his lance, the point of which was of copper; and hence this hero paſſes for the firſt diſcoverer of the good effects of verdigris in the cure of wounds [l].

Though iron is ſaid to have been diſcovered by the burning of mount Ida 1432 years before Chriſt [m], it was not in general uſe within this period; and

221. Virg. Æneid. lib. 8. v. 459. Scholiaſt. Thucyd. lib. 1. p. 6. note 6. And particularly Conon. Narrat. 27. apud Phot. p. 445. Bochart. Chan. lib. 1. c. 19. p. 477. Theſe give an account of the arms uſed in antient times. Pauſan. Laconic. takes it for granted, that the arms, as well offenſive as defenſive, were braſs. He ſays, the ſpear of Achilles was kept in his time in the temple of Minerva, the top and point of which were of braſs; and the ſword of Meriones in that of Æſculapius, among the Nicomedians, was entirely of the ſame metal. Pope's Hom.

[k] Ariſtotle Prob. 35. § 1. p. 683. Plut. T. 2. p. 659. Journal des Sçavans, Jouillet 1678, p. 159.

[l] Plin. lib. 25. § 19. p. 365.

[m] About twenty years before the firſt Olympic games were celebrated in Elis by the Idæi Dactyli, and about ſeventy years after the deluge of Deucalion. Vid. Marm. Oxon. Ep. 11. Seneca, Ep. 90. p. 405. Clem. Alex. Strom. p. 401.

According to ſome, the Idæi Dactyli did not make this diſcovery of iron till 1406 years before Chriſt, under Minos king of Crete, about twenty years before Ceres came to Athens, and taught them to ſow corn; and about ninety years after Cadmus carried the Phœnician letters into Greece, and built the citadel of Thebes. It is not much above a century ſince iron was known to the North American Indians. See father Hennepin's New Diſcovery, &c. p. 182.

therefore

therefore flints, and the bones of beaſts and fiſhes [n], were probably the firſt inſtruments uſed in ſurgery. The Egyptian embalmers employed an Æthiopic ſtone, exceedingly ſharp, for opening dead bodies, and taking out the entrails [o]. With ſuch ſtones circumciſion was likewiſe performed [p]; and the hiſtory of moſt ſavage nations furniſhes us with ſimilar practices [q].

Conſidering the frequency of quarrels and bloody battles, which convulſed mankind in the moſt early

[n] Hence Juvenal ſays, in his 4th ſatire,

—— —— —— Ecce furentis
Bellonæ, matriſque Deum, chorus intrat, et ingens
Semivir obſceno facies reverenda minori
Mollia qui ruptâ ſecuit genitalia teſtâ.

[o] Herod. lib. 2. note 86. Diodor. lib. 1. p. 102.

[p] Exod. c. 4. v. 25. A worthy member of this ſociety, M. Dymond, who was ſome time upon the coaſt of Africa, informs me, that the natives were ſo expert in the uſe of flints, that they opened a vein with almoſt the ſame facility that an European would with a lancet.

When Cortes the conqueror of Mexico firſt entered the city of Zempoala in South America, it was totally abandoned, though the natives left in their temples ſeveral idols, with knives made of flint, and ſome miſerable remains of human victims. The Cacique of this city was the firſt that formed a league with Cortes, and aſſiſted him againſt the emperor Montezuma, to whom he was tributary. De la Vega mentions the dexterity of the Peruvians in bleeding with ſharp flints. Hiſt. de Yncas, v. 1. l. 2. ch. 24. p. 206. Conf. Hennepin's Continuation of a New Diſcovery, p. 82. 101.

[q] Mœurs des Sauvag. t. 2. p. 370. Voyage de la Baye d'Hudſon, t. 1. p. 108. Hiſt. des Yncas, t. 2. p. 49. See alſo the late Voyages publiſhed by Hawkeſworth, Cooke, and others, and particularly the deſcription of the labouring inſtruments. Hennepin's New Diſcovery of a large Country, &c. p. 142.

periods

periods of time, one might expect to have ſeen ſurgery more progreſſive, from the experience which might have reſulted in conſequence of the ſituation of the wounded and priſoners; but in theſe primeval times, when mankind were leſs civilized, and more weakly connected by the mutual obligations and ties of ſociety, very little attention was given to captives, who were conſidered as the ſlaves of the conquerors. In the firſt great battle upon record [r], in which nine kings were engaged [s], and which has been commemorated as the firſt Titanic war [t], we find no mention of an exchange of priſoners, though the dead were frequently redeemed [u]. The Grecians had no regular mode of exchanging priſoners [w], and the manner

[r] Bryant's Anal. of Ancient Mythol. v. 3. p. 72. 233. 262. Bryant's Obſervations on Ancient Hiſtory, p. 201. 204.

[s] Geneſis, chap. xiv.

[t] Bryant's Anal. of Ancient Mythol. v. 1. p. 423. v. 3. p. 49. 56. 71. 81. 233. 250. 261. 412. 439. 516. Henley's Diſſertation upon the controverted Paſſages in St. Peter and St. Jude, concerning the Angels who ſinned, and kept not their firſt Eſtate; called alſo the Sons of God, who went in unto the Daughters, &c.

[u] Hector's body was redeemed from Achilles (Hom. Iliad.) Achilles was alſo redeemed from the Trojans (Lycophronis Caſſandra, v. 269.)

[w] After the battle of Platæa, which crowned the Greeks with victory againſt the army of Xerxes, who on the ſame day obtained alſo the laurel at Mycale, the Perſians redeemed their captives from the conquerors at a prodigious expence. Many more, however, were not ranſomed, who took the menial trades and ſervices from the citizens, and taught them a fatal leſſon of pride and overbearance. Other ſlaves were ſent to the ſilver mines in Attica.

manner of their conquerors inſulting over the dead bodies of their enemies, was equally cruel and barbarous. The rage of Achilles for the loſs of Patroclus, was inhumanly expreſſed, in dragging the mangled body of Hector round the walls of Troy, and the ſepulchre of Patroclus [w]. No leſs ignominious was the

Similar to this the Sieur Froger, engineer under M. de Gennes, who viſited Africa near a century ago, ſays of the people, that their principal aim is to take a great number of priſoners, who are never exchanged, but are either diſtributed for the ſervice of the officers, or ſold for the ſovereign's advantage. A Relation of a Voyage, &c. p. 12. See Agamemnon's cruel treatment of Adraſtus, his priſoner, who in vain attempted to redeem his own life. Homer ſays, lib. 6. v. 77.

> Fierce from his knees the hapleſs chief he thruſt,
> The monarch's javelin ſtretch'd him in the duſt.

On the barren rock of Sphacterium, we read, that 420 of the firſt warriors of Sparta were ſurrounded by the Athenian fleet; many of them were killed, and the remainder, after a ſharp conteſt, ſurrendered at diſcretion. A propoſal was afterwards made to exchange theſe priſoners for the cities which the Spartan Braſidas had gotten poſſeſſion of; but it did not take effect. In book xi. Atrides exhibits ſimilar cruelties againſt Piſander and his brother.

[w] Iliad. x. v. 368. Statius Thebaid. ix. v. 380. Achilles takes twelve Trojan captives, whom he ſacrifices to the ſhade of Patroclus:

> Then laſt of all, and horrible to tell,
> Sad ſacrifice! twelve Trojan captives fell.
> On theſe the rage of fire victorious preys,
> Involves and joins them in one common blaze.
>
> Hom. Iliad. l. 23.

The raging hero adds in anſwer to their prayers for life:

> Talk not of life, or ranſom, he replies;
> Patroclus dead, whoever meets me dies. L. 23.

Achilles

the treatment of the Spartan Leonidas [x], who fell by the ſuperior ſtrength of Xerxes [y]. The Romans, during the commonwealth, never exchanged their priſoners upon any occaſion whatever [z]; ſo that one of the moſt likely means of promoting the knowledge of ſurgery, and the offices of humanity, was thus in great meaſure precluded. Indeed the mode of making war among the ancients was no leſs inhuman than

Achilles treated with more humanity the two ſons of Priam, who were ranſomed by a ſum of money, Iliad. l. 11. This, however, is no exception to the general obſervation I have made, as they were not priſoners of war; but kept their father's ſheep on mount Ida.

[x] Herodot. Calliope.

[y] When Philip of Macedon, the father of Alexander the Great, had gained the battle of Chæronea 338 years before the Chriſtian æra, he gave a banquet to his officers, and being tranſported with joy and wine, he hurried to the place of battle, and inſulted the dead bodies which covered the field; but none of his courtiers dared to open their lips at ſuch inhuman behaviour. Demades the orator, then his priſoner, however, nobly addreſſed the prince in the following manner: "Since fortune has given "you the part of Agamemnon, are you not aſhamed to act that of Ther-"ſites?" To Philip's reputation, this rebuke totally changed his diſpoſition, and he loaded his priſoner with honours.

[z] Vid. Tacit. lib. 4. Liv. lib. 2. Manners and Cuſtoms of the Romans, p. 287.

Among the Romans, in the early periods of their commonwealth, it was a maxim that a priſoner, "tum deceſſiſſe videtur cum captus eſt." Digeſt. lib. 49. tit. 15. c. 18. and afterwards, when the progreſs of refinement rendered them more indulgent with reſpect to this article, they were obliged to employ two fictions of law to ſecure the property, and permit the return of a captive, the one by the Lex Cornelia, and the other by the Jus Poſtliminii. Heinec. Elem. Jur. Civ. ſec. ord. Pand. ii. p. 294. Among the negroes the ſame ideas prevail: no ranſom was ever accepted for a priſoner. As ſoon as one is taken in war, he is reputed to be dead; and he is ſo in effect to his country and his family. Voy. du Cheval. des Marchais, t. 1. p. 369. Robertſon's America, v. 1. p. 480.

fatal.

fatal. It is the invention of fire arms [a] that hath prevented the deſtruction of the human ſpecies, and at the ſame time contributed more to the eſtabliſhment [b] of

[a] Guns were invented about the year 1378, and were firſt uſed in England at the ſiege of Berwick 1405, the year when Tamerlane died. There is not, however, any mention that cannons or fuſils were uſed at the battle of Agincourt in 1415, when Henry V. gained a complete victory; and therefore one may doubt the relation of Rapin, Carte, &c. that they were uſed at the battle of Creſſy in 1346, and the year following at the ſiege of Calais. Fire arms at ſea were firſt uſed by the Venetians in an engagement againſt the Genoeſe.

[b] It is a mortifying conſideration to human nature, ſays a celebrated writer, "that ſtrength has always prevailed over wiſdom." The more wealthy and poliſhed kingdoms of the eaſt have ever been a prey to their barbarous invaders. The Trojans, advanced in arts and refinements, yielded at length to the ſuperior ſtrength of the barbarous Greeks; and Darius, with his millions, was unequal to the hardy Macedonians under the greateſt conqueror upon record next to Gengis-Can, with this difference, that the latter only deſtroyed cities, but the former built more than he deſtroyed. Rome, that owed its population to crimes, and Athens to miſery, though by a ſingular fatality the two moſt virtuous and moſt powerful republics of the ancient world, were founded by the wicked and by the weak. Almoſt all our hemiſphere, as far as mount Atlas, has been ſubdued by Barbarians. The Roman empire was deſtroyed by them in the 5th century; and they conquered Spain, with all that the Romans were poſſeſſed of in Africa. After which, they ſubjected the Babylonian Caliphs. From the other ſide of Taurus and Caucaſus, to the eaſtward of the Caſpian ſea, and from the river Volga to China, and to the northward, as far as the frozen zone, extends that immenſe tract of country belonging to the ancient Scythians, who were afterwards called Tatars, and by us Tartars, from Teteor-Cauſmo, one of the moſt powerful of their princes. Mahmoud, who towards the end of the 10th century conquered Perſia and India, was a Tartar. It was from the farther end of Tartary, that Gengis-Can, the greateſt conqueror upon record, and who had 500 ambaſſadors at once in his train, ſet out at the end of the 12th century on his conqueſt of India, China, Perſia, and Ruſſia: and Batou-Can, one of his ſons, carried his incurſions as far as the frontiers of Germany. Tamerlane, who ſubdued ſo large a part of Aſia, was alſo a Tartar,

a Tartar, and even a deſcendant of the family of Gengis-Can. Thus has this mighty reſervoir of barbarous and warlike men ſpread, at different times, its inundations over almoſt the whole of our hemiſphere; and the people, who at preſent inhabit thoſe deſerts, deſtitute of all learning, know only that their anceſtors have formerly conquered the world. As luxury debilitated the body, thoſe nations, which had advanced the farthest in refinement and effeminacy, became the moſt eaſy prey to barbarous nations. It was a ſaying of Kouli Kan, that thoſe, who had the moſt gold, were the leaſt acquainted with the uſe of ſteel.

But ſince the invention of guns and gunpowder, ſtrength of body is leſs eſſential to the ſucceſs of an enterprize, than diſcernment of mind. War, which was once an Herculean labour, is now reduced to a ſcience; and the powers of a Cyclops, the vigour of a Barbarian, or gigantic ſtrength, are in vain oppoſed to the mouth of cannon when directed with art. It is hence that ſcience triumphs over ignorance, and ſecures itſelf a ſure aſylum. Even among poliſhed nations, the ſucceſs of an engagement is uſually decided with very little ſlaughter compared with the battles of ancient times. The Marſhal Saxe computed the mean quantity of execution from the diſcharge of 100,000 muſkets, at a very ſmall proportion. From Fécquiere's Hiſtory of Wars, and particularly in Sully's Memoirs, we ſhall find the ſame fact confirmed. The whole fire of a fortified town was levelled at Sully, in one of his reconnoitering expeditions; and he ſays, that the bullets, ſtriking againſt the ground, threw up ſo much earth upon him, that when he arrived at the camp, he was not at firſt recollected; and yet he eſcaped without injury.

A dreadful method of uſing gunpowder, to the deſtruction of mankind, was found out during the times of Lewis XII. and Ferdinand the Catholic. While the villainies of Pope Alexander VI. and his ſon Cæſar Borgia, in the beginning of the 16th century, were acting, Peter of Navarre, a ſoldier of fortune, and a great general among the Spaniards, diſcovered the uſe of mines, and made the firſt trial of them upon the French. Oeuvres de Voltaire, paſſim. Young's Spirit of Athens, p. 15.

Fire arms are mentioned in Halhed's tranſlation of the Code of Gentoo Laws lately publiſhed, as a diſcovery of the ancients; but there is as little proof in ſupport of it, as of their enormous calculations of the age of the world. Beroſus of Babylon, Manetho, and other ancient writers, have admitted the ſame extravagant antiquity of the world. That of China, ſo often mentioned by writers, is at length exploded by the annals of that country, now in the Royal Library at Paris. See Memoires concernant l'Hiſtoire, les Sciences, les Arts, &c. lately publiſhed

of ſcience than any diſcovery, except the mariner's compaſs [c].

at Paris by the Miſſionaries of Pekin, v. 1. 4to. I conſider the ſuppoſed diſcovery of gunpowder by the ancients, as equally chimerical and ill-founded, though credited by that ingenious writer M. Dutens, in his Inquiry into the Origin of the Diſcoveries, &c. ch. v. p. 262, 263. See alſo his authorities. Virg. Æneid. lib. 6. v. 585, et Serv. in hunc locum. Hyginus Fabul. 61. et 650. Euſtathius ad Odyſſ. λ. 234. p. 1682. l. 1. Cerda in Virgil, loc. cit. L. Bat. 1680. 3 vol. 8vo. Flaccus, l. 1. 662. Raphael Volatarran. &c. in Comment. Cornel. Agrippa, &c. de Verbo Dei, c. 100. p. 237. Dio Caſſius Hiſt. Rom. in Caligula, p. 662. Themiſtius Oratio 27. p. 337. Machab. lib. 1. c. 6. v. 57. περι των πυροβολων, et Heron. de hac voce. Philoſtrat. Vita Apollonii, l. 2. c. 33, l. 3. c. 13. Voſſi Variæ Obſervat. p. 87. 90. A Dictionary Perſian, Arabic, and Engliſh, by J. Richardſon, Eſq.

[c] Invented in the year 1229, and improved by Flavia Giova or Goia, a Neapolitan, in 1302, who diſtinguiſhed the touched point by a fleur de lis; which was one of the armorial bearings of the kings of Naples, as being deſcended from the Houſe of France. The firſt time we find the uſe of the compaſs mentioned with any certainty, is by the Engliſh under Edward III. An Oxonian monk, named Linna, or of Lynn in Norfolk, a ſkilful aſtronomer for the times he lived in, penetrated as far as Iceland, and drew ſome charts of the north ſeas, which were afterwards made uſe of in the reign of Henry VI.

The Cruſades excited a ſpirit of enterprize in Europe; the diſcovery of the compaſs gave it a more extenſive ſcope by the acquiſition of a new hemiſphere, aided by the genius of Columbus; and the dominion of the ſeas introduced an intercourſe between foreign parts unknown in former times. Travel thus broke in upon national prejudice, and enriched the mental ſtock of knowledge. It is the general commerce and intercourſe with each other, which has given the people of Europe this ſudden ſuperiority over the nations of antiquity; a variety of national characters has forced new combinations on that of individuals; and Italian fancy, French wit, Engliſh penetration, and German aſſiduity, have from divers and diſtant habitations met, united their common labours, and connected and modified their ſeveral properties, for the furtherance of every art of utility or entertainment. See Young's Spirit of Athens, p. 22, and 163.

The

The experience, however, which accidents or wars could afford, muſt have been very ſlow for want of the collateral knowledge of anatomy, upon which the progreſs and improvement of ſurgery muſt principally depend; we ſhall therefore next conſider the ſtate of this ſiſter art in the early ages of the world, after previouſly adverting to another department of ſurgery.

SECTION

SECTION III.

OF MIDWIFERY.

ON the firſt woman it was denounced, "In ſor-"row thou ſhalt bring forth children[d];" and as ſoon as pain invaded the body, ſome means of alleviating it would be ſought for, which would give riſe to the obſtetrical art in the firſt periods of time. The peculiar circumſtances attending delivery, and the delicacy of the ſex on ſuch an occaſion, would naturally introduce the women to aſſiſt each other in theſe critical moments; and mothers, from ſome ſhare of experience, would be better enabled to perform this important office for their daughters.

There are few operations of the human ſyſtem more affected by the ſtate of the air, than parturition. In a ſouthern and warmer latitude, the human ſpecies is often brought into life without pain or ſorrow, the uſual attendants of the fair ſex in mountainous and cold ſituations. When the royal mandate went forth againſt the male offſpring of the Hebrews

[d] Gen. iii. 16.

in

in Goſhen [e], the midwives were freed from the execution of it, becauſe the Hebrew women were delivered before they came in unto them [f].

A member of this ſociety, who reſided ſome time on the continent of South America, obſerves, that a difficult or painful birth is ſcarce ever known, nothing more being neceſſary than to receive the infant when it ſpontaneouſly preſents itſelf, and divide the umbilical veſſels; which they do with a brand of fire, that cauterizes their orifices, and renders a ligature unneceſſary. After the delivery, the mother and newborn infant are plunged into the water, and the next day the former reſumes the diſcharge of her domeſtic employments [g].

A modern

[e] Exod. chap. i. 15. et ſeq.

In ſome parts of Africa, when they took female captives who were pregnant, they cut the infants out of their wombs, that they might have the gratification of cruſhing them to death. (Boſman. Deſmarchais).

A negro, jealous of his wife while ſhe is pregnant, as ſoon as ſhe is delivered, cruſhes the infant in a mortar, and throws it to the dogs. (Voyag. de Brue). In the kingdom of Great Benin, ſome perſon is ſacrificed upon the birth of twins, and ſometimes both the infants. Boſman's Guinea, Let. 21. p. 447.

[f] Gen. chap. i. 15.

[g] Bancroft's Hiſt. of Guiana, p. 330. Hennepin's Continuation of a New Diſcovery, p. 87.

In ſome countries, when the women are delivered, the men lie-in for a certain number of days, keep their bed, and are attended as if under real ſickneſs. Biet. Voyag. de la Terre Equinoxiale, v. 3. ch. 13. Du Tertre, Hiſt. Nat. des Antil. Traitè 7. ch. 1. ſect. 4. Thevet, Coſmag. Univer. l. 21. c. 5. p. 916. Lafitau Mœurs des Sauvages, t. 1. p. 257.

A modern traveller, who dates his relation from Palermo in Italy, obſerves, that, in this happy climate, child-

The cuſtom of the huſband's taking to his bed, on the delivery of his wife, was very ancient in Spain and other places, as Diodorus Siculus, Apollonius, and Strabo relate (l. 5. ch. 11. Strabo, l. 4.) Mulieres, cum pepererunt, ſuo loco viros decumbere jubent, eiſque miniſtrant, ſays Strabo. Marc Polo and the Jeſuits ſay, that the ſame practice prevailed in the province of Kardan, and other parts of Tartary, as ſome travellers have related of the North American Indians. Vid. Relat. de Froger. Boulanger, Antiq. dévoilée, t. 1. See alſo Voyage de Merolla, Voyage de Kolben, &c.

Fermin, in his Deſcription de Surinam, t. 1. ch. 8. p. 81. ſpeaks of this ſubject in the following words: "Il eſt à remarquer que lorſqu' une d'elles (femmes) vient à accoucher, à peine a-t-elle mis au monde ſon fruit, qu'elle ſe tranſporte à la riviere, ou à la crique la plus voiſine pour le laver; et elle-même s'y lave tout le corps: pendant laquelle opèration le pere de l'enfant ſe met dans le *hamac*, qu'il y reſte pendant ſix ſemaines pour ſe repoſer des peines qu'il s'eſt données à procréer ce nouvel être; et que pendant tout ce tems, l'accouchée doit avoir tout le ſoin du ménage. On le viſite pendant ce tems-là, et on lui témoigne qu'on prend beaucoup de part à ſes incommodités. Toutes les femmes ont à vrai-dire une grande facilité à accoucher; et pour peu qu'il ſe préſente la moindre difficulté, elles ont recour au ſuc d'un certain arbre qu'elles connoiſſent, qui leur procure une heureuſe, et prompte delivrance." And in the 12th chapter, p. 130, he ſays, "J'ai vu même une Négreſſe qui, pour avoir commis une faute puniſſable, reçut cinq ou ſix heures avant ſon accouchement, plus de cinquante coups de fouet ſur les feſſes; ce qu'aſſurement nous regarderions comme contraire à toutes les loix de l'humanité; et n'en accoucha pas moins heureuſement." This ſpecies of cruelty the author relates very coolly, and elſewhere quotes the Bible to prove the propriety of ſlavery; and he likewiſe makes the obſervation of waſhing the infant, as quoted from Dr. Bancroft. Charlev. Hiſt. of Paraguay, v. 1. b. 4. Recherches Philoſ. ſur les Americains, v. 1. p. 307. v. 2. p. 229. Charlev. Journal Hiſtoriq. d'un Voyag. de l'Amerique, t. 3. p. 288. Forſter's Tranſlat. v. 2. p. 54. Boſſu's Travels through Louiſiana, v. 1. p. 307. Peter Martyr, in his ſeventh Decade, addreſſed to Sfortia Duke of Milan, ſays upon this ſubject: "When the women know it is time to be delivered of the child, they go into the neighbouring wood, and there taking hold of the boughs of any tree with both their hands, they are diſburdened without

child-bearing is diveſted of all its terrors, and is only conſidered as a party of pleaſure. This circumſtance, ſays

without the help of any midwife, and the mother herſelf ſpeedily running, taketh the child in her arms, and carrieth it unto the next river. There ſhe waſheth herſelf, and rubbeth and dippeth the child often, and returneth home again, without any complaint or noiſe, and giveth it ſuck; and afterwards, as the manner is, ſhe waſheth herſelf and the child often every day." Dec. 7. ch. 9. p. 275. Vid. Dec. 8. ch. 8. p. 304. Confer. Careri, Voy. du Tour du Monde, t. 5. l. 2. ch. 1. p. 139. Wafer's Deſcrip. of the Iſthmus of Amer. p. 158.

The ingenious J. Strange, Eſq; in his Travels into Dalmatia, obſerves, that " the pregnancy and births of thoſe women would be thought very extraordinary among us, where the ladies ſuffer ſo much, notwithſtanding all the care and circumſpection uſed before and after labour. On the contrary, a Morlack woman neither changes her food, nor interrupts her daily fatigue, on account of her pregnancy, and is frequently delivered in the fields, or in the road, by herſelf; and takes the infant, waſhes it in the firſt water ſhe finds, carries it home, and returns the day after to her uſual labour, or to feed her flock. The cuſtom of the nation is invariable in waſhing the new-born infant in cold water.

It was common among the ancients, as ſoon as the infant was brought into the world, to waſh it with water; whence Callimachus, ſpeaking of Jupiter's nativity, relates that circumſtance. (Hymno in Jovem, v. 14.)

> As ſoon as you were born, and ſaw the light,
> Your mother's grateful burden and delight;
> She ſought for ſome clear brook to purify
> The body of ſo dear a progeny.

Lycophron, in his account of the murder of Cilla and her ſon Munitus, which was effected as ſoon as the child was born, ſays, they died before the boy was *waſhed* or ſuckled. (Caſſand. v. 319. ubi conſulendus Meurſii commentarius).

The Lacedemonians bathed their new-born infants, not in water, as was the cuſtom of all other countries, but wine, to prove the temper and complexion of their bodies. (Plutarch, in his Life of Lycurgus). Every nation, both ſavage and civilized, have adopted certain ceremonies upon

or

ſays he, we were ignorant of, till the other morning. The Duke of Verdura, who does us the honour of the place with great attention and politeneſs, came to tell us, we had a viſit to make that was indiſpenſable. The Princeſs Paterno, ſaid he, was brought to bed laſt night; and it is abſolutely incumbent on you to pay your reſpects to her this morning. At firſt I thought he was in joke; but he aſſured me he was ſerious, and that it would be looked upon as great unpoliteneſs to neglect it. Accordingly we went about

or ſoon after the birth of a child. The ancient cuſtom of circumciſion, which begun in the eaſt, or ſome ceremony reſembling it, has ſpread through moſt parts of the world; but wherever Chriſtianity has been profeſſed, this painful proceſs has generally yielded to that of ſprinkling the infant with what is called holy water, and making a croſs upon its forehead, as a ſymbol of its "renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh."

There is a moſt tender ſcene in Taſſo's Jeruſalem delivered, of Tancred's applying this water to ſave the ſoul of his expiring Clorinda, when

> A lovely paleneſs o'er her features flew,
> As violets mix'd with lillies blend their hue.
>
> Hoole, b. xii. l. 524.

The people of Loango, and ſome other parts of Guinea, ſprinkle themſelves and their houſes with this water to keep off ſorcery. Poyart. Hiſt. de Loango, t. 1. The Indians, bordering upon the banks of the Ganges, make uſe of the water of that river for ſimilar purpoſes. Picart's Religious Ceremonies, t. 4. part 2. p. 11. t. 5. p. 26. 28. 30. Vide Monthly Review, vol. 41. p. 443. Of the Turks, who make uſe of water in their devotions, Le Brun ſays, "Ils portent pour cet effet toûjours avec eux un petit pot de cuivre etainé." Voyage au Levant, &c. p. 43. At this day they reverence the Nile, as devoutly as the Jews did Jordan, or the Indians the Ganges, as the French factory at Grand Cairo found to their coſt for only firing a gun upon that river. Haynes's Travels, Let. 8. p. 99. Comp. Holben's Cape of Good Hope, v. 1. ch. 8. p. 3. Boſman's Guinea, Let. 2. p. 21.

ſun-ſet,

ſun-ſet, and found the Princeſs ſitting up in her bed, in an elegant undreſs, with a number of her friends around her. She talked as uſual, and ſeemed to be perfectly well. This converzatione is repeated every night during her convaleſcence, which generally laſts about eleven or twelve days. The cuſtom is univerſal; and as the ladies here are very prolific, there are, for the moſt part, three or four of theſe aſſemblies going on in the city at the ſame time; probably the Marino [h] may not a little contribute towards them.

[h] The two great ſtreets interſect each other in the centre of the city, where they form an handſome ſquare called Ottangolo, adorned with elegant uniform buildings. From the centre of this ſquare, you ſee the whole of theſe noble ſtreets, and the four great gates of the city. The Porta Felice (by much the handſomeſt of the gates) opens to the *Marino*, a delightful walk, which conſtitutes one of the greateſt pleaſures of the nobility of Palermo. In the centre of the Marino, they have lately erected an elegant kind of temple, which, during the ſummer months, is made uſe of as an orcheſtra for muſic; and as in this ſeaſon they are obliged to convert the night into day, the concert does not begin till the clock ſtrikes at midnight, which is the ſignal for the ſymphony to ſtrike up: at that time the walk is crouded with carriages and people on foot; and the better to favour pleaſure and intrigue, there is an order, that no perſon, of whatever quality, ſhall preſume to carry a light with him. The flambeaux are extinguiſhed at the Porta Felice, where the ſervants wait for the return of the carriages; and the company generally continue an hour or two together in utter darkneſs, except when the intruding moon, with her horns and her chaſtity, comes to diſturb them. The concert finiſhes about two in the morning, when, for the moſt part, every huſband goes home to his wife. This inſtitution, whatever may be its other effects, the author ſays, never produces any ſcandal: no huſband is ſuch a brute, as to deny his wife the Marino; and the ladies are ſo cautious and circumſpect on their ſide, that the more to avoid giving offence, they very often put on maſks. Brydone's Tour through Sicily and Malta, Let. 21.

In converſation the other day with the Princeſs Paterno, ſhe appeared ſurprized when I told her that we loſt many of our fineſt women in child-bed, and that even the moſt fortunate and eaſy deliveries were attended with violent pain and anguiſh. She lamented the fate of our ladies, and thanked heaven that ſhe was born a Sicilian [i].

The critical moment, however, does not always terminate ſo happily in temperate climates: the mother of Benjamin affords an early example of fatality from this ſource, who expired immediately after naming her ſon [k]: and the bard, whoſe muſe was inſpired [l] on the banks of the Scamander, to celebrate the hero of his Iliad, compares the pains which Agamemnon felt, when wounded by the ſpear of Coön, to that of parturient women:

Then grinding tortures his ſtrong boſom rend,
Leſs keen thoſe darts the fierce Ilithyia [m] ſend;

The

[i] Brydone's Tour, loc. cit.

[k] Geneſ. ch. xxxv. ver. 18.

[l] Hipparchus enlarged and amended the Compilation of Homer's Poems undertaken by his father. See the note under Botany and Pharmacy.

[m] Nonnus Dionyſiacis. Ovid. Faſt. l. 11. Theocrit. Idyll. ζ. Orph. Hymn. in Dianam.

Aithyia ſeems to have been a ſpecies of ſea-coot: a bird of this nature, however, occurs in thoſe ſpecimens of Egyptian ſculpture, which have been copied, eſpecially among the engravings from the Pamphylian obeliſk.

The powers that cauſe the teeming matrons throes,
Sad mothers of unutterable woes [n].

Theocritus, in his encomium on Ptolemy, reckons it as an extraordinary bleſſing, that his mother Berenice brought him into the world without pain [o]. So great an opinion indeed had the ancients of this favour [p], that the gods were believed to vouchſafe it to none

obeliſk. This bird was held very ſacred, as we may infer from perſonages, who were ſo called, or had it in the compoſition of their names. Minerva, heavenly wiſdom, had the title of Aithyia; and Orithyia, Idithyia, and Ilithyia, were named from this hieroglyphic. This laſt was the goddeſs of the birth; conſequently the ſame as Juno Lucina, and Diana; the ſame alſo as Venus Lubentia, and Genetillis, who roſe from the ſea. When the poet deſcribes Ulyſſes as nearly loſt in the ocean, and ſtruggling with the waves, he makes Leucothoë, the ſame as Ino, compaſſionate his diſtreſs; and introduces her in the ſhape of this bird. (Odyſſ.) See Bryant's Analyſis, v. 2. p. 333. 453.

[n] Homer. Iliad. l. xi. The Roman Agrippa is a proper name, ſignifying one who, at his birth, cauſes great pain, who is born with his feet foremoſt. *Æger Partus.*

[o] Idyll. ζ. v. 56.

——— Thy mother to Lucina pray'd,
To eaſe her throes, and found a ſpeedy aid;
She came, ſtood by, and gently loos'd her pain:
Thy very birth was eaſy as thy reign.

Creech.

[p] There were various means adopted in ancient times to procure eaſy labours, beſides that of imploring their deities; one was to hold in their hands palm-branches, tokens of joy and conqueſt, and uſed as emblems of perſons raiſed from great afflictions to proſperity. (Homer Hymn. in Apollin. v. 14.) In the ſecond voyage of Columbus to Hiſpaniola, he obſerved, that moſt of the Caciques or Princes poſſeſſed three pebbles or ſtones, which both they and their people devoutly worſhipped; one of theſe

none but the chaſte and virtuous; whence it came to be looked on as a convincing proof of a woman's purity. Thus we find in Plautus [q], that when Amphytrion expreſſes his jealous thoughts concerning

theſe they ſuppoſed affected women in child-birth. Vid. P. Martyr de Novo Orbe, Dec. 1. l. 9. p. 53.

The olive-tree at Athens was greatly reverenced, and reputed of high antiquity. (Pauſanias, l. 8. p. 643. Lycophron. Schol. 5. 766.) See Bryant's Analyſis, v. 2. p. 320. 412, and his authorities.

The celebrated Boyle agrees with Helmont and Panarola, that the liver of eels produces eaſy labours. Boyle's Works, v. 2. p. 2. Eſſay 5. p. 189.

In Perſia, when a woman is about to lie-in, the ſchool-maſters are requeſted to give liberty to their boys, and birds confined in cages are permitted to eſcape.

When the women of Maroc perceive labour-pains, the neighbours ſelect five ſchool-boys, and tie four eggs in the four corners of a napkin, with which the boys run ſinging through the ſtreets. (Hiſt. de la Nouvelle France, du P. Charlevoix).

When a woman of Socotora is at the point of delivery, the huſband makes a fire at the door of his hut or cabin, and cries with a loud voice, that his wife is about to bring a child into the world. (Davity, t. 5. Maffœus, l. 3. Oſorius, l. 5.) Among ſome tribes in Siberia, when the woman is delivered, the huſband takes the placenta, and has it roaſted or boiled, upon which he regales himſelf with his relations or friends. (Voyage de Gmelin.)

In England, when a child is born with the caul or amnion over its face, it is preſerved with peculiar care; and is ſtill highly eſteemed by many, who think, that the perſon who has the caul in poſſeſſion can never be drowned, nor his houſe be ſet on fire; and that by its different appearance of dryneſs and moiſture, it may be diſcovered whether the infant is well or ill.

[q] Amphitryon, Act v. ſc. 1. Potter's Grecian Antiq. v. 2. p. 32.

Alcmena,

Alcmena, this argument is offered to allay his paſſion:

——————— Uxorem tuam
Neque gementem, neque plorantem noſtrum quiſquam audivimus;
Ita profecto ſine dolore peperit [r].

In conſequence of many painful inſtances of parturition, it would become neceſſary to make midwifery a ſtudy, and reduce a practice, ſo important in its conſequences, to an art [s]; which was certainly effected in the time of Moſes, throughout many parts of the eaſtern world, where ſcience was firſt cultivated, when the practice was ſolely committed to women, who appear to have early ſhewn both curioſity and attention in their profeſſion, by the circumſtance attending the delivery of Pharez and Zarah, twins of Tamar [t].

It muſt have been difficult, firſt to deviate from employing the female ſex, in a department to which

[r] Your wife is brought to-bed with eaſe, ſince none
Hath heard ſo much as a groan or ſigh come from her.

[s] Exod. ch. i. ver. 16. It might be imagined from the words which Moſes uſes, that the Egyptian midwives uſed ſome ſort of machine for facilitating delivery: this was probably a kind of chair, on which they placed the mother in the time of labour. The Hebrew word אבנם Abenaim, in Latin Sellas, is ſuſceptible of ſeveral interpretations. What confirms the explanation of this word, is, that there is frequent mention of ſuch ſeats for facilitating delivery in phyſical writers. Vide Suidas, voce, Λοχαιοι Δίφροι, A. 2. p. 461. Goguet, l'origine des loix, l. 3. art. 1.

[t] Geneſ. ch. xxxviii. ver. 29 and 30.

delicacy ſeems peculiarly to have allotted them [u]; but whether from the ignorance, or any other incapacity of the fair ſex, it is obſervable, ſays Dr. Potter [w], that the ancient Athenians uſed none but men-midwives, it being forbidden by one of their laws, that women or ſlaves ſhould have any concern in the ſtudy or practice of phyſic. This proving very fatal to many women, whoſe modeſty ſuffered them not to entruſt themſelves in the hands of men, one Agnodice diſguiſed herſelf in man's clothes, to ſtudy phyſic under a profeſſor called Herophilus; and having attained to a competent ſkill in that art, ſhe revealed herſelf to her own ſex, who agreed with one conſent to employ none beſides her. The reſt of the faculty, diſpleaſed at their want of buſineſs, cited her before the court of Areopagus, as one that corrupted men's wives. To obviate this accuſation, ſhe diſcovered her ſex; upon which the faculty proſecuted her with great eagerneſs, as violating the laws, and encroaching upon the prerogative of the men; when, to prevent her ruin, the principal matrons of the city came into court, and

[u] Upon inſtinctive modeſty Dr. Hawkeſworth has introduced ſeveral philoſophical reflections in his Hiſtory of the late Voyages to the South Seas, upon the ſubject of the Arreoi dance. See alſo Ulloa's Voyages, l. 1. p. 412. Hennepin's Continuation of a Diſcovery, p. 89. Voyage de Brue; de Correal; de Léry. Relat. des Voyages, qui ont ſervi à l'établiſſement de la Comp. Holland. t. 5. Joannis Nicolai, de Ritu Bacchanalium. Coll. de Gronov. t. 7. Athen. l. 12. Odyſſ. l. 4. Boëmii Mores Gentium. Hiſtory of the Flagellants. Voyage de Gémelli Caréri. Valer. Maxim. de Diis Syr. S. Epiphan. Hereſ. 27. Demeunier l'eſprit des Uſages et des Coutumes, t. 2. ſur Pudeur, &c.

[w] Grecian Antiquities, v. 2. p. 324.

addreſſed

addreſſed themſelves to the judges, telling them, "That they were not huſbands, but enemies, who "were going to condemn the perſon to whom they "owed their lives." Upon this the Athenians repealed the old law, and permitted three women to undertake this office [x].

[x] Hyginus, Fab. cclxxiv.

SECTION

SECTION IV.

OF ANATOMY.

ANATOMY muſt have been cultivated later than the other departments of medicine, of which we have treated: it was long before men had invented inſtruments of offence, proper for invading the beaſts of the field [y]; and much longer before they were domeſticated [z] in ſufficient numbers, to anſwer the demands of hunger. In the very early periods of the world, the ſlaughter of animals was not generally practiſed; the Egyptians of old were totally averſe from it, and ſo were the ancient Greeks [a]: but as this averſion

[y] Vid. Hygin. Fab. 274. Diod. l. 1. p. 28. Cedren. fol. 19. Nimrod ſeems, however, to have been an early exception. He who was capable of ſubduing the beaſts of the field, was worthy of regal government, and we find he was the firſt king upon earth. See Alorus.

[z] Robertſon's Hiſt. of America.

[a] In the earlieſt ages, herbs, fruits, and plants, were the firſt offerings. The Egyptians, when they went to their temples to perform their devotions, carried a handful of the herb Agroſtis, in remembrance of the great uſe it had been of to their anceſtors. (Theophr. apud Porphyr. de Abſtin. v. 2. p. 156. Euſeb. Præp. Evang. l. 1. c. 9. p. 28. Bianchini, Iſtor. Univ. p. 156.) There was a time too, when all their libations were of water, wine not then being diſcovered. (Hygin. Poet. Aſtr. l. 2. c. 29. Bianchini,

averſion was ſubdued by appetite, and men accuſtomed themſelves to ſlaughter animals for food, the knowledge of anatomy would thence take its riſe.

The cuſtom among the ancients of ſacrificing animals to their deities, and of deducing auguries from the ſtate of the entrails, muſt have early contributed to extend the knowledge of anatomy: it was not peculiar to a nation, but was admitted into almoſt every region of the globe; the learned Chaldeans, the Greeks, and the Peruvians, were equally devoted to this practice, in order to ſcrutinize into the decrees of heaven, or to avert impending wrath.

Different parts of the body of animals were examined for the purpoſes of divination and of ſacrifice [b]; and the manner in which ſome of them were opened [c], would naturally tend to promote this department of medicine. But the progreſs of anatomy would be ſtill more accelerated by the cruel practice of offering

Bianchini, p. 307). They came by degrees to offer honey (Theophr. apud Porph. de Abſtin. p. 156. Plato de Legib. l. 6. p. 875. Plut. t. 2. p. 672). milk (Ovid. Faſt. l. 4. v. 369. Plin. in Præf. p. 3.) oil (Geneſ. ch. xxviii. v. 18.) wine (Geneſ. ch. xiv. v. 18.) flour (Plato, Plin. locis citat.) and at laſt animals, when theſe were become their ordinary food. (Porphyr. de Abſtin. l. 2. p. 125, &c.) See Lord Monboddo on the Origin and Progreſs of Language, v. 1. Lord Kaims's Sketches of the Hiſtory of Man, ſect. 1. De la Vega Hiſt. des Yncas, l. 1. c. 5, 6 and 7.

[b] Suidas. Ezekiel, ch. xxi. v. 26. Plin. l. xi. n. 73. Athæn. l. xiv. Galen. Plac. Hipp. et Plat. l. vi.

[c] Lambert. Hiſt. des Peupl. l. xiii. p. 294.

human victims, which prevailed in many nations of antiquity. Though it is ſaid, that the Egyptians did not ſhed the blood of animals at their altars, human victims muſt be excepted, which at one period they offered to their gods [d]. The Cretans [e] had the ſame cuſtom, and adhered to it a much longer time. The nations of Arabia did the ſame [f]; the Perſians buried people alive [g]: the Cyprians [h], the Rhodians, the Phoceans, the Ionians, thoſe of Chios, Leſbos, Tenedos, had all human ſacrifices. The natives of the Tauric Cherſoneſus offered up to Diana [i] every ſtranger, whom

[d] Euſeb. Præp. Evang. l. 4. c. 16. Arnobius, l. 2.

[e] Porphyr. de Abſtin. l. 2. p. 224. from Manetho. Athanaſ. Orat. adverſus Gentes. Herodotus, l. 4. ſays the ſame of the Scythians.

[f] The people of Denmark, in particular, ſacrificed every year a child, and buried it underneath an altar, which they worſhipped inſtead of an idol; for they did not admit of images. Porphyr. de Abſtin. l. 2. p. 225. Comp. Iſai. ch. xxi. Bryant's Obſervations, p. 267.

[g] Ameſtris, the wife of Xerxes, entombed twelve perſons under ground for the good of her ſoul. Plutarch. Περι Δεισιδαιμονιας. Among moſt of the American Indians, whenever a perſon of rank died, many of his favourites and wives were immolated at his funeral. Charlev. Hiſt. of Paraguay, v. 1. b. 2. p. 91. b. 5. p. 354. Boſſu's Louiſiana, v. 1. Recher. Philoſ. v. 2. p. 210. et ſeq. with Garcilaſſo de la Vega, de Solis, and other writers.

Boſman, in the Deſcription of the Coaſt of Guinea, Lett. 13. p. 231. declares, that he ſaw twelve perſons ſacrificed in the moſt cruel manner; and I have already mentioned (pag. 41.) that one or more perſons are ſacrificed on the birth of twins.

[h] Clem. Alexandrin. Cohort. ad Gentes, v. 1. p. 36. Edit. Potter. Porphyr. de Abſtin. l. 2.

[i] Vide Eurip. Iphigen. in Tauris. In conſequence of a ſimilar cuſtom, the

whom chance threw upon their coaſt. The Pelaſgi, in a time of ſcarcity, vowed the tenth of all that ſhould be born to them for a ſacrifice, in order to procure plenty. Ariſtomenes, the Meſſenian [k], ſlew three hundred noble Lacedemonians, among whom was Theopompus the king of Sparta, on the altar of Jupiter at Ithome.

the poet cautions his hero againſt the muſic of the Syrens; upon whoſe coaſt, if any perſon is ſhipwrecked,

> No more that wretch ſhall view the joys of life,
> His blooming offspring, or his beauteous wife!
> In verdant meads they ſport, and wide around
> Lie human bones, that whiten all the ground;
> The ground polluted floats with human gore,
> And human carnage taints the dreadful ſhore.
>
> Odyſſ. l. 12. v. 55.

[k] Clem. Alexand. Cohort. p. 36. The Lacedemonians offered like victims to Mars. At their feſtival of Diamaſtigoſis, the Spartan boys were whipped in the ſight of their parents with ſuch ſeverity before the altar of Diana Orthia, that they often expired under the torture. Plutarch. Inſtitut. Lacon. In more modern times, the bloody Muley Iſhmael had two hundred children; a nurſe brought one of them before him, which fondling upon him, happened to put its hand upon his beard, upon which he ſeized the infant by the feet, and daſhed out its brains againſt the marble of the chimney.

At Quilacara, in the province of Travancor, the people often make voluntary ſacrifices of their lives; and the *Cryers* of *Amok* cut pieces of fleſh off their bodies, till they expire. Picart's Relig. Ceremonies, t. 4. p. 2. and 11.

The female Hottentots cut off a joint of a finger, as often as they become widows: the Californians, who live in another hemiſphere, and at the oppoſite extremity of the globe, and conſequently could be no copyiſts of the Hottentots, practiſe this very cuſtom, notwithſtanding the pious endeavours of the Jeſuits, who find it highly convenient that their ſlaves ſhould have all their fingers and thumbs intire, to put a ſtop to it. Recherch. Philoſoph. Poyart. Hiſt. de Loango, &c.

The

The Romans were accuſtomed to the like ſacrifices [l]: there is reaſon to think, that all the principal captives, who graced their triumphs, were, at the cloſe of that cruel pageantry, put to death at the altar of Jupiter Capitolinus. Caius Marius offered up his own daughter for a victim to the Dii Averunci [m], to procure ſucceſs in a battle againſt the Cimbri [n]. This

[l] The Romans both devoted themſelves to the infernal gods, and conſtrained others to ſubmit to the ſame horrid doom. Hence we read in Titus Livius, that in the conſulate of Æmilius Paulus, and Terentius Varro, two Gauls, a man and a woman, and two in like manner of Greece, were buried alive at Rome, in the ox-market; where was a place under ground walled round to receive them, which had before been made uſe of for ſuch cruel purpoſes. Plutarch makes mention of a like inſtance a few years before, in the conſulſhip of Flaminius and Furius. Tit. Liv. l. 2. c. 57. Zonaræ Annales, l. 8. c. 19. Plutarch. in Marcello, v. 4. p. 547. Edit. H. Steph. Dionyſ. Halicarn. Hiſt. l. 1. Bryant's Obſervations on Ancient Hiſtory, p. 269. L'Abbé Millot, Elémens d'Hiſtoire Génerale, Seconde Partie, 1773.

In the eaſt, numbers of the bigoted Indians have been known to throw themſelves under the chariot wheels of their idol Jagonaut, to have their bodies cruſhed out of devotion. Sir John Mandeville Nic. de Conti. Linſchot. l. 1. c. 44. Gaſparo Balby, c. 38. Arth. Dan. Hiſt. Ind. Or. c. 1. Purchas's Pilgrimage, b. 5. ch. 11. p. 425. Voltaire Mod. and Anc. Univ. Hiſt.

[m] Clem. Alex. Cohort. ad Gentes. Plutarch. Parallel. 20. The bloody and brutal conteſts of the gladiators, was one of the moſt fruitful ſources of deſtruction to the human ſpecies; though perhaps not quite ſo fruitful a cauſe of depopulation as religious perſecutions, four of which alone have deſtroyed more people than are now in Great Britain and Ireland, namely, that of the Manichees by the empreſs Theodora, that on the feaſt of St. Bartholomew, the Holy War of Ireland, and Montfort's Cruſade. See Voltaire L'Evangile du Jour. vol. 6.

[n] Cicero pro Fonteio, ſect. 10. Phil. Cluverii Germania Antiqua 1631. El. 251. et Grotius de Satisfactione.

cuſtom

cuſtom was common amongſt the Gauls; and it was not till the 657th year of Rome that human ſacrifices were forbidden [o]. They were revived by Auguſtus Cæſar on the ſurrender of Peruſia, at the time of the ſecond triumvirate, when he offered up, on the ides of March, three hundred choſen perſons, both of the equeſtrian and ſenatorial order, at an altar dedicated to the manes of his uncle Julius [p]. Heliogabalus offered victims to the Syrian deity, whoſe worſhip he introduced among the Romans [q]. The ſame is ſaid of Aurelian [r].

The Gauls and the Germans were ſo devoted to this ſhocking cuſtom, that no buſineſs of any moment was tranſacted among them, without being prefaced by the blood of men [s]. Similar practices prevailed among all the people of the north of whatever denomination [t]. The Maſſagetæ, the Scythians, the Getæ,

[o] Plin. Nat. Hiſt. lib. 30. cap. 1.

[p] Suetonius in Auguſto, cap. 15. Porphyr. de Abſtin. lib. 2. p. 226. Tertulliani Gnoſt. cap. 7.

[q] Xiphilin. in Heliogab.

[r] Vopiſcus in Aureliano. Conf. Euſeb. Præp. Evang. lib. 4. cap. 15. Porphyr. lib. p. 225.

[s] Lucan. Pharſal. lib. 1. v. 444. Cæſar de Bello Gallico, lib. 6. Tacitus Animal. lib. 13. cap. 57. and lib. 1. cap. 61. Ereci Olai Hiſt. Suecorum Gothorumque, Holmiæ 1654. p. 2.

[t] Jornandes de Rebus Geſtis. Procopius de Bello Goth. lib. 2. Helmoldi Annales Sclavorum, lib. 1. c. 53. Dithmar. Epiſc. Merſburg. lib. 1. p. 12. Tacit. Annales, lib. 14. c. 30.

the Sarmatians, the Suevi and Scandinavians, held it as a fixed principle, that their happineſs and ſecurity could not be obtained, but at the expence of the lives of others [u]. The Academic Upſal [w], which a Linnæus lately illuminated with the noble glow of ſcience, was once the ſeat of the moſt cruel ſacrifices.

Among the nations of Canaan, their own children, and whatever was neareſt and deareſt to them, were deemed the moſt worthy oblation to their gods. The Carthaginians, who were a colony from Tyre, carried with them the religion of their mother country, and inſtituted the ſame worſhip in the parts where they ſettled; it conſiſted in the adoration of ſeveral deities, but chiefly of Chronus, to whom they offered hu-

[u] Hachenberg. Germania Media, p. 286. Step. Stephanius in Lib. tert. Saxon. Gram. p. 93. Olaus Magnus, lib. 3. c. 7. Crantzius, lib. 5. cap. 12, 13. Tacitus de Mor. German. cap. 40. Adam. Bremenſis de Situ Daniæ, cap. 233. Strutt's Complete View of the Manners, Cuſtoms, Arms, Habits, &c. Verſtigan's Antiquities.

[w] Scheifferi Upſal. cap. 16. Olai Wormii Monumenta Danica, lib. 1. cap. 5. A grand annual celebration was kept here, which continued for nine days. During this term they ſacrificed animals of all ſorts; but the moſt acceptable victims, and the moſt numerous, were men. Olai Magni Hiſt. de Gent. Septentrion. Epitome, lib. 3. cap. 5. Antwerp. 1558. See alſo Voyages to Barbary for the Redemption of Captives, p. 28 and 33. and the affecting Diſtreſſes of the Family of Du Bourg, a name deſervedly celebrated in France. Voltaire's Ancient and Modern Hiſtory. L'Evangile du Jour, v. 10. Hiſtorical Memoirs of the Author of the Henriade.

man

man ſacrifices, and particularly children [x]. The Egyptians ſelected the moſt unblemiſhed and handſome perſons to be ſacrificed. The Greeks called the deity, to whom theſe offerings were made, Agraulos; it was the Moloch of the Tyrians and Canaanites, the Melech of the Eaſt, and the Alorus of the Egyptians.

The manner in which the victims were ſlaughtered, was different in different places. In ſome with circumſtances of great barbarity [y], and by no means conducive

[x] Ennius. This was alſo practiſed in Europe. Harold the ſon of Gunild, the firſt of that name, ſlew two of his children to obtain a ſtorm of wind, to diſperſe the ſhipping of Harold king of Denmark. Verſtegan. Antiq. Antwerp. 1605. p. 81. Conf. Saxo Grammaticus, l. 10. p. 185. Soræ 1641. Olaus Wormius, p. 28. Conf. Garcillaſſo Hiſt. des Yncas, l. 4. ch. xv. p. 374, 375. De Solis Conq. of Mexico, v. 1. l. 3. ch. vi.

[y] Some of the Gauliſh nations chined them with the ſtroke of an axe. (Strabo, lib. 4. p. 303.) The Celtæ placed the perſon, who was to be offered for a ſacrifice, upon a block or an altar, with his breaſt upwards; and with a ſword ſtruck him forcibly acroſs the ſternum: then tumbling him to the ground, from his agonies and convulſions, as well as from the effuſion of blood, they formed a judgment of future events. Diod. Sicul. lib. 5. p. 308. The Americans, agreeable to all hiſtorians, exceed all the ancient nations in their cruelty towards their captives; ſometimes, particularly among the ſouthern Indians, even after feaſting and careſſing them, and appointing young women to attend and ſolace them. On a day appointed, the victorious tribe aſſembles, when the captive is brought forth with great ſolemnity, and killed with a club. The moment he falls, the women ſeize the body, and dreſs it for the feaſt. They beſmear their children with the blood, in order to kindle in their boſoms a hatred of their enemies, which is never extinguiſhed, and all join in feeding upon the fleſh with amazing greedineſs and exultation. Among the northern Indians, their cruelty towards their priſoners is infinitely greater, the bare relation of it is enough to chill the heart with horror; it has been deſcribed by many writers, and with great warmth of colouring by Dr. Robertſon, in his Hiſt. of America, v. 1. p. 359. See alſo p. 362. We read, that a chief

ducive to the knowledge of anatomy. The Cimbri ripped open the bowels, and from thence they drew their divination [z]: and in different nations different viſcera were examined to anſwer theſe ſuperſtitious purpoſes, each of which probably contributed to accelerate their anatomical knowledge; for the curioſity of the prieſts appears to have been early excited by the wonderful conſtruction of the animal ſyſtem. The Peruvians, who do not ſeem, even in the 15th century, to have acquired much anatomical or medical ſkill, had learned to inflate the lungs of animals, by means of an inciſion made in the aſpera arteria, and formed their preſages during the tumeſcence of that viſcus [a]. The Hottentots, who ſtill continue the moſt uncivilized and indolent race of mortals, carefully attended to the motions of the heart whilſt the animals were expiring, and from thence collected their auguries and divinations. The Chileſe treated

chief of Siberian robbers, after giving the plunder to his aſſociates, uſed to delight himſelf in puniſhing thoſe unfortunate perſons who fell into his hands: he undreſſed them, tied them to ſtakes, and then opened their breaſts oppoſite their hearts, and the convulſions of theſe victims, he acknowledged, afforded him the greateſt pleaſure. (Voyage de l'Abbé Chappe).

[z] Strabo, lib. 7. p. 451.

[a] Lambert. Hiſt. des Peupl. lib. 13. p. 249. Conf. Antonio de Solis Conqueſt of Mexico, b. 3. ch. 17. b. 5. ch. 23. Garcillaſſo Hiſt. des Yncas, t. 1. l. 1. ch. 11. p. 43. t. 2. l. 6. c. 21. p. 81, 82. This laſt author mentions, that when Hyayna Capac was in his laſt illneſs, he ordered his body to be opened, and the entrails removed to another province, &c. v. 2. l. 9. ch. 15. p. 414.

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their priſoners with peculiar barbarity, and converted their very bones into inſtruments of muſic [b].

There is abundant reaſon to conclude, that a conſiderable degree of anatomical knowledge was thus accumulated in very early periods of the world: this is confirmed by Homer, that celebrated poet and prieſt, whoſe accuracy of deſcribing many parts of the body, is equalled only by the dignity of his ſtyle; at an æra when anatomy had not been cultivated as an art, or any other diſſections admitted, but ſuch as are referred to ſacerdotal rites.

It is likewiſe probable, that ſome anatomical knowledge would be acquired by the barbarous cuſtom of

[b] Unhappy they who fall into the power of the Chileſe, ſays Frezier, for they draw out their hearts, which they cut in pieces, and wallow in their blood like wild beaſts. If it happen to be a man of any note, they put his head upon the point of a pike, afterwards drink out of the ſkull, and at laſt make a diſh of it, which they keep for a trophy; and of the leg bones they make flutes for their rejoicings. Voyage du Frezier, p. 64. Father Hennepin makes the ſame obſervation in his Hiſtory of a New Diſcovery. So likewiſe does Gem. Careri Voy. du Tour du Monde, t. 5. ch. 6. p. 68. and the Jeſuits Letters by Lockman, v. 1. p. 94. In ſome eaſtern countries ſkulls have been uſed as diſhes. Hiſt. Relat. de Rege Mager. Purchas's Pilgrimage, b. 5. ch. 5. p. 404. In Sumatra they have been ſaid to paſs current as money. Nicolo de Conti. Purchas's Pilgrimage, b. 5. ch. 17. p. 457. The Florida Indians, after a battle, cut off the arms and thighs of their ſlain or captive enemies, and preſerve them as trophies in their cabins. (Bel. de Laudonniere et de Gourgues). The victorious Thracians uſed formerly to cut off the heads of their enemies ſlain in battle, which they ſuſpended in the air, and danced and ſung round the trophies. (Hiſt. Anc. des Peuples de l'Europe, par M. le Compte du Buat, t. 3.) The king of the Huns, in combat killed the king of Yve-chi, whoſe ſkull was uſed as a veſſel upon all grand ceremonies. (Hiſt. Anc. des Peuples de l'Europe, t. 3.)

feaſting upon human fleſh, which prevailed in many parts of the world, and is ſtill continued by ſome rude nations at this time [c].

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[c] Moſt of the late voyages to the South Seas contain the moſt undeniable proofs of the exiſtence of Cannibals, particularly at Bolabola and New Zealand, as appears by Hawkeſworth's Voyages, *paſſim*; Parkinſon's Journal, and Cook's Voyage.

When the Europeans firſt diſcovered America, the cuſtom of eating captives was very general.

When the Cacique of Zempoala had offered his friendſhip to the Spaniards under Cortes, the emperor Montezuma demanded of the Cacique, as an expiation for his crime, twenty Indians to ſacrifice to his gods. De Solis, l. 2. c. 9. 11. The ſame writer, ch. xii. deſcribes a feſtival at Zempoala, where the Indians celebrated a ſacrifice of human blood; and afterwards thoſe unhappy victims were ſold cut out in pieces, which were ſought after, and bought as ſacred food.

At Tlaſcala, in their way to Mexico, the Spaniards liberated many miſerable captives, who were to die on their feſtivals, and broke up ſeveral priſons and cages where they were kept and well fed, that they ſhould be brought in good condition to the table, l. 3. c. 3. At Cholula, before the Indians ventured to attack the Spaniards, they ſacrificed in the great temple of the city ten children of both ſexes, l. 3. ch. 6. Some writers ſay, that Montezuma ſacrificed annually to his idols near twenty thouſand captives, and other victims, who were afterwards ſerved up to the table of the emperor and his nobles. In one of the temples near Mexico the walls were ſaid to be an inch thick with human blood, and the floor a foot thick. The prieſts went daily into thoſe oratories, and ſuffered none but great perſonages to enter; and when any ſuch went in, they were bound to offer ſome man to be ſacrificed. In the principal temple, which contained their two moſt famous deities Viztlipuztli and Zezcatlipucatli, was a kind of theatre, on the top of which ſeventy poles were erected at the diſtance of five feet from each other, and each of them was full of ſtaves from the foot to the top. Each of theſe ſtaves had others made faſt to them, and every one of them had five ſkulls broached through the temples ſuſpended upon them, amounting, an. 1519, in the whole to 136,000 ſkulls.

The ſacred hiſtorian, who lived to the age of 110 years, had been dead five years before the foundation of

ſkulls. Hiſt. Gen. des Voy. et Conq. des Caſtillans, traduite de l'Eſpagnol d'Antoine d'Herrera, par N. de la Coſte, 4to. tom. 2. p. 538. 540. Gage's New Survey, p. 118. Cortez, Conq. of New Spain, p. 177. 203. 206. and particularly 334. 339. 385. 387. 392. To Viztlipuztli, the god of war, the principal veneration was paid, to whom children and virgins were weekly ſacrificed; they were pierced in the breaſt, to get to the heart, which was offered to this idol. The Mexicans had about 2000 idols beſides theſe. L'Abbé Poyart, in his Hiſtoire de Loango, Kakonego, et d'autres royaumes d' Afrique, intimates, that human victims to the manes of the kings of Laongo is unknown; and Dr. Robertſon is of opinion, that the number of victims ſacrificed at Mexico, is much exaggerated by ſome Spaniſh writers upon this ſubject. He refers to Stadius ap de Bry, v. 3. p. 123. Lery, ibid. p. 210. Biet, p. 384. Lettres Edifians, v. 23. p. 341. Condamine, p. 84. 97. Ribas, Hiſt. de los Triumph. p. 473. Life of Columbus, p. 529. Mart. Dec. p. 18. Tertre, v. 2. p. 405. Dumont, Mem. v. 1. p. 254. Charlev. Hiſt. Fr. v. 1. p. 259. v. 2. p. 14. v. 3. p. 21. De la Rotherie, v. 2. p. 298. Blanco, Converſion de Piritu, p. 28. Bancroft. Nat. Hiſt. of Guiana, p. 25. But he might have referred to the Recherch. Philoſ. v. 1. p. 217. 227. as the moſt ſatisfactory work on this ſubject. See Dr. Robertſon's America, v. 1. p. 361. and 487. Gemelli Careri relates, that 20,000 perſons were annually ſacrificed to the Mexican deities. Four prieſts laid hold of the victim's hands and feet, while a fifth opened the breaſt, and tore out the heart, which was offered to the idol; and a ſixth ſupported the neck, having firſt placed the ſhoulders upon a ſharp ſtone. Voy. du Tour du Monde, traduit par L. M. N. t. 6. ch. vi. p. 76. National partiality and bias renders hiſtory in all ages very doubtful. Voltaire, in his Hiſtory of England in the 16th century, ſays, that the gates of London have been loaded with human ſkulls like the walls of the temple of Mexico.

When Cortes firſt viſited Yucatan, he met with Jerom de Aguilar, a native of Europe, who, with Marina his Indian ſlave, had a conſiderable ſhare in the ſucceſs of his operations againſt Mexico. Aguilar, being at Darien, had been ſent to Hiſpaniola for men and ammunition, but was caſt away near Jamaica, when he and twenty other perſons taking to the boat, after ſuffering great diſtreſſes, reached the ſhore of Yucatan, where they fell into the hand of a Cacique, who immediately ſacrificed ſix of them to his idols, and then eat them. He and ſome others were ſhut up in

of Troy was laid by Scamander, and conſequently half a century before the deluge of the ſuppoſed Deucalion,

in a wooden cage, to ſerve for another feſtival; from whence, however, they eſcaped.

The Braſilians make up a heap of the heads of their enemies taken in battle, and ſhew them to ſtrangers with great pleaſure; they make flutes of the bones of the thighs and arms, and necklaces of the teeth. (Voyage de Lery).

The grandees of Cupang in the iſle of Timor, ſuſpend upon ſtakes, at the top of their houſes, the heads of their enemies whom they have killed with their own hands. (Dampier's Voyages). Atkins ſays, that the natives of Akim have their habitations paved with ſkulls; and Lamb declares, the king of Juida in Guinea has two palaces paved in this manner, each of which is as large as St. James's Park, about a mile and a half round. The ancient Celti preſerved in their houſes the heads of thoſe they had vanquiſhed in ſingle combat, which they never failed exhibiting to all ſtrangers. (Herod. l. 4. See alſo Snelgrave's Voyages, and Coll. de Bry). Soliman Bacha, in 1539, attacked the Portugueſe ſettled in India, and decapitated 146 of them, whoſe heads he ſent as a preſent to the Grand Seignior. (Prevôt. Hiſt. Gen. des Voyages, t. 1.) This ſpecies of anatomy ſeems to have been both ancient and general, and continues in the eaſt at this time. Tamerlane was ſaid to have built a pyramid of the heads of his enemies.

When a ſoldier of Cochin-China is to ſuffer death for the crime of high treaſon, he is tied to a ſtake, and each of his comrades cuts a piece off him. (Rel. de Rhodes). The cuſtom of ſcalping, which was of very early origin among ſome tribes of Indians, is ſtill encouraged by Europeans. The Engliſh have even offered one hundred pounds for the ſcalp of an Indian. (Hutchinſon's Hiſt. of the Colony of Maſſachuſet's Bay).

The Huns boaſt, with the utmoſt exultation, of the number of enemies whom they have ſlain; and as the moſt glorious of all ornaments, they faſten the ſcalps of thoſe who have fallen by their hand to the trappings of their horſes. Robertſon's Charles Vth. v. 1. p. 241. apud Ammian. Marc. lib. 31. p. 447. edit. Gronov. Lugd. 1693.

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calion, affords us a ſtriking inſtance of the anatomical knowledge of the Hebrews, in the ordinances inſtituted

The Incas of Peru had nearly aboliſhed this cruel cuſtom of human ſacrifices before the arrival of the Spaniards, though in ſome provinces with much difficulty, particularly in Hanco-Hecalla, or Villca; upon which Garcilaſſo de la Vega, in his Hiſtoire des Yncas, t. 2. l. 4. ch. 15. p. 374, 375. ſays, " Les habitans ſacrifioient des enfans à leurs Dieux dans leurs fêtes principales." He adds, " Ils ne quitterent qu' à regret leur abomination, parce que le diable leur avoit mis dans l'eſprit que cette d'immoler des enfans lui étoit le ſacrifice le plus agréable." Conf. t. 1. l. 1. ch. 11. l. 3. c. 23. l. 2. ch. 8. p. 144, 145. l. 6. ch. 21. p. 77. et ſuiv. ch. 22. p. 52. Hennepin's New Diſcovery, p. 48. D'Acugna's, Acarete's, and Bechamel's Voyages and Diſcoveries, p. 27. 2. 26. Gage's New Survey, p. 60, 71; in which he relates, that the Indians of Tapeacac, in league with the Mexicans againſt Cortes, ſurprized twelve Spaniards, and ſacrificed them alive to their idols, and eat their fleſh. And the brave Tlaſcalans, after frequent defeats, and from fear of and reſpect to Cortes, ſent him a preſent with this meſſage: " Behold here five ſlaves; and if thou be that rigorous god, that eateth man's fleſh and blood, eat theſe which we bring thee, and we will bring thee more." It was common for theſe Indians to ſell little children about the ſtreets for the purpoſe of ſacrifice. Cortez Conqueſt of New Spain. Herrera par de la Coſte, v. 2. p. 441, 442. This idea, perhaps, might be confirmed, from the great appetite of the Spaniards compared to that of the Americans. The former were aſtoniſhed with obſerving this, not only in the iſlands, but in ſeveral parts of the continent. The conſtitutional temperance of the natives far exceeded, in their opinion, the abſtinence of the moſt mortified hermits; while, on the other hand, the appetite of the Spaniards appeared to the Americans inſatiably voracious; and they affirmed, that one Spaniard devoured more food in a day than was ſufficient for ten Americans. Charlev. Hiſt. de Nouv. Fr. t. 3. p. 310. Ramuſio, t. 3. p. 304. F. 306. A. Simon Conquiſta, &c. p. 39. Hakluyt's Voy. v. 3. p. 468. 508. Herrera Dec. 1. v. 2. c. 16. See the Authorities in Robertſon's America, v. 1. p. 292. Labat, who ſays that the Caribbs eat human fleſh, adds, that they prefer that of an Engliſhman to a Frenchman or Spaniard, as being more delicate and palatable. The Sharks, according to this author, give the Engliſh nation the ſame preference. Nouv. Voyage aux Iſles, t. 1. ch. 20. p. 470. He attributes this preference to the ſtronger perſpiration of the Engliſh, and not to the whiteneſs of their ſkin, for which they have been long diſtinguiſhed from other nations. In the Cruſades,

tuted reſpecting the paſſover, when the lamb was ordered

when people from every part of Europe were aſſembled together, the Engliſh were remarked for the whiteneſs of their hands, in which reſpect they ſtill excel all the world.

The Iroquois Indians deemed the neck of their human victims the fineſt eating; the Caribbs preferred the legs and thighs. (P. Martyr.) They never eat any part of women or girls. The dogs employed by the Spaniards againſt the Indians paid the ſame deference to the female ſex. See ſection V. Recherch. Philoſ. v. 1. p. 226. Voyage to the Iſland of Mauritius, &c. p. 102.

The North American Indians have an adage, "that an enemy taſtes ſweet;" and a ſimilar ſentiment has been affirmed of European Barbarians. Thus Father Daniel relates, that when the dead body of the great Coligni, who was maſſacred at Paris on St. Bartholomew's day, was hanged upon the gibbet of Montfaucon, Charles IX. went to feed his eyes with this cruel ſpectacle, ſaying, "That the body of a dead enemy always ſmelt well." It was the ſpeech of the corpulent emperor Vitellius: Qui abhorrentes quoſdam cadaverum tabem, deteſtabili voce confirmare auſus eſt; *optime olere occiſum hoſtem, et melius civem.* Suet. in Vitel. What will not rage and animoſity perform! At Paris the liver and lungs of the Marechal d'Ancre were devoured, and in Holland the heart of De Wit had the ſame treatment. To avoid augmenting quotations upon the ſubjects of Cannibaliſm, and of human ſacrifices, I ſhall refer the reader to the following authors. On the firſt, ſee P. Martyr de Novo Orbe, Dec. 1. l. 1. p. 10. l. 2. p. 15. l. 8. p. 116. Dec. 2. ch. 3. p. 7. ch. 8. p. 87. Dec. 3. ch. 3. p. 110. ch. 9. p. 145. ch. 10. p. 149. Dec. 5. ch. 10. p. 232. Dec. 8. ch. 8. p. 296. Charlev. Hiſt. Gener. de la N. France, t. 1. l. 2. p. 53. Hiſt. of Paraguay, v. 1. b. 1. p. 28. Jeſuits Travels, by Lockman, v. 1. p. 94. v. 2. p. 458. and n. Boſſu's Louiſiana, v. 1. p. 337. Recherch. Philoſ. v. 1. p. 217. 224. 227. Memoires de M. du Mont ſur la Louiſiane. L'Hiſtoire de la Louiſiane, par le Page du Pratz. Recueil de l'Abbé de Longuerue, p. 17. Condamine, Voyage de la Riviere des Amazones, p. 84. 99. On the ſecond (human ſacrifices), ſee P. Martyr, Dec. 5. ch. 1. p. 175. ch. 3. p. 189. ch. 4. p. 198. Dec. 6. ch. p. 241, 242. Charlev. Hiſt. of Paraguay, v. 1. b. 2. p. 91. Recherch. Philoſ. v. 1. p. 94. mentioned by Marco Paulo of the inhabitants of Xandu and Concha. Voyage de Perſe, t. 3. p. 12. 4to. Purchas's Pilgrimage, b. 5. c. 4. p. 399. 451. 454. 455. ch. 16. p. 454. b. 9. ch. 5. p. 707, 708.

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ordered to be diſſected *without breaking a bone thereof* [d].

Many caſualties and incidents muſt have concurred to promote this knowledge: the frequent occaſions of practiſing the chirurgical art, would gradually render mankind better acquainted with the ſtructure and mechaniſm of the body [e]; and accidental circumſtances would afford additional aid; for many ſkeletons of animals, and alſo of men, have been formed from putrefaction, from the voraciouſneſs of carnivorous animals [f], or the rapacity of inſects, which have deſtroyed

The reader may conſult many other authorities upon the ſubject of the Anthropophagi; as, Valentyn's Relation of the Inhabitants of Nouſſa Laout near Amboyna. Adams's Voyage to the Iſles near St. Marc, in 1598. Of the Inhabitants of Cayenne, Voyage de Froger. Of the Caribbs of Guadaloupe, Voyage of Columbus. Voyage à la Riviere des Amazones de M. de la Condamine. Voyage d'Arcuna et d'Artieda. Of Braſil, by Laët Knivet. Of the Mexicans, by Gomara. Of the Peruvians, by Pizarro. Of the Scythians, by Herodotus. Of the ancient Galates. Boëmii, Mores Gentium. Of the Tartars, by Marco Polo. Of the Negroes of Sierra-Leona, Barbot, Deſcript. de la Guinée. Of the Ivory Coaſt, Voyages de Loyer et de Villault. Voyage de Brue. Phillips's Voyage. See alſo Snelgrave's Voyage. Rel. de Pigafetta. Rœmer. Deſcription de la Guinée.

[d] Exod. ch. 12. v. 46.

[e] Homer. Iliad. lib. 5. 8. 13. Odyſſ. lib. 9.

[f] Don Antonio de Ulloa, v. 1. l. 1. ch. 7. gives a curious account to this purpoſe in the Hiſtory of the Gallinazos, a bird ſo frequent in South America, and at the ſame time ſo tame, that it is not uncommon to ſee the ridges of the houſes covered with them. They have ſo quick a ſcent, that they will ſmell, at the diſtance of three or four leagues, a dead carcaſe, and never leave it till they have entirely reduced it to a ſkeleton. The tranſlator, who reſided ſome time in thoſe parts, adds, that it is ſurprizing

deſtroyed the fleſh [g], and left the bones and cartilages entire: theſe have been preſerved in temples [h], which were

prizing to ſee what numbers of theſe birds gather round the carcaſe of a dead whale, which is no uncommon thing on theſe coaſts. The carcaſe is covered with them; and yet their number is ſmall, in compariſon to that hovering about, waiting for their turn, for which they often fight. They are ſeldom above a fortnight in making a ſkeleton of a large whale, v. 1. p. 57 and 58. n. The ſame author, who travelled over the mountains from Truxillo to Lima, being 264 leagues, obſerves, that the road all along, is rather diſtinguiſhed by the bones of the mules, which have ſunk under their burdens, than by any track or path. The manner of the mules ſliding down the declivities of theſe mountains is aſtoniſhing. The mules themſelves are ſenſible of the caution requiſite in theſe deſcents; for, coming to the top of an eminence, they ſtand ſtill awhile, and having placed their fore feet cloſe together, as in a poſture of ſtopping themſelves, they alſo put their hinder feet together, but a little forwards, as if going to lie down. In this attitude, having as it were taken a ſurvey of the road, they ſlide down with the ſwiftneſs of a meteor. All the rider has to do, is to keep himſelf faſt in the ſaddle without checking his beaſt; for the leaſt motion is ſufficient to diſorder the equilibrium of the mule, in which caſe they both unavoidably periſh. The addreſs of theſe creatures is here truly wonderful; for, in this rapid motion, when they ſeem to have loſt all government of themſelves, they follow exactly the different windings of the road, as if they had before accurately reconnoitered, and previouſly ſettled in their minds, the route they were to follow, and taken every precaution for their ſafety, amidſt ſo many irregularities. There would indeed otherwiſe be no poſſibility of travelling over ſuch places, where the ſafety of the rider depends on the experience and addreſs of his beaſt, v. 1. b. 5. ch. 1. p. 202. v. 2. b. 7. ch. 2. p. 27. Confer. Hennepin's Continuation of a New Diſcovery, p. 68.

[g] Vid. Rhedi de Gen. Inſt. Adanſon's Voyage to Senegal, p. 296. Haſſelquiſt's Voyage up the Levant. Philoſophical Survey of Animal Creation, p. 66. and 78. Shaw's Travels into Barbary. Journal des Sçavants, Dec. 1742. Exod. ch. viii. v. 24. Hanway's Travels, ch. xix. p. 85. Sloane's Jamaica, vol. 2. p. 81. Intr. according to whom, the rapacity of the inſects is ſo great, that a child being left in the cradle, on the nurſe's return, ſhe found it dead, and almoſt diſſected by them. See alſo v. 1. Introd. p. lxviii. and p. lxxxi.

[h] Pauſanias, lib. 1. et 5. Volckman Reiſenach. Ital. 1. p. 480. Plin. lib.

were formerly the principal ſeminaries of ſcience, and of medicine in particular.

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lib. 4. Conf. Radzivil. Iter Palæſt. p. 135. Hariot. Virgin. Mœurs des Sauvages, t. 2. p. 389. Boyle's Hiſt. of the Air, p. 182. It has been related, that the Egyptians introduced the figure of a dead perſon at their feaſts. Herod. lib. 2. p. 78. Plutarch. Iſid. Oſirid. ζ. Conf. Goguet Hiſt. des Loix, vol. 1. p. 204. n. who does not credit this relation, though Herodotus is ſo particular, as to quote the expreſſions, which, he ſays, the Egyptians uſed upon this occaſion. "Look upon this; then drink, and rejoice; for thou ſhalt be as this is." Unnatural as this cuſtom may appear, Father Hennepin, one of the earlieſt miſſionaries who viſited the inland parts of North America, gives us an example among the Illinois and Indians near the lakes, not very diſſimilar. "One of the chiefs carried with him the bones of one of his deceaſed friends, which he kept very choicely in the ſkin of a beaſt, adorned with ſeveral red and black liſts of a Porcupine's quills. He would be from time to time aſſembling his followers to make them ſmoke; and then would he ſend for us one after another, and oblige us to cover the bones of their deceaſed with ſome of our European merchandize." A New Diſcovery of a large Country in America, p. 159. And at p. 169, he ſays, "Aquipaguetin's ſon, who called me brother, had got my brocade chaſuble, and was ſtrutting up and down with it upon his naked back. He had wrapped up in it the bones of a man, who had been very conſiderable amongſt them, and for whoſe memory they had ſtill a wonderful reſpect. The prieſt's girdle, which was made of red and white wool, with two loops at the end, ſerved him to faſten it, whilſt he carried it up and down in triumph. After they had for ſome time uſed my chaſuble as an ornament to cover the bones of their dead, at the celebrating their moſt ſolemn rites, they made a preſent of it to people in alliance with them, who lived four or five hundred leagues diſtant towards the weſt, but were come in embaſſy, and had danced the calumet."

In D'Acugna's Diſcovery of the River of Amazons, ch. 42. the author mentions the veneration which the natives entertain for their wizards, of whom he ſays, The Indians keep the dead bones of theſe ſorcerers with as much veneration as if they were the reliques of ſaints, p. 98 and 99. This author alſo confirms Hennepin's account reſpecting their keeping the remains of the dead like the ancient Egyptians, p. 99.

I do not conſider the ancient cuſtom amongſt the

In the relation of Monſ. Acarete du Biſcay's Voyage up the River de la Plata, and from thence by land to Peru, anno 1657. he ſpeaks of the natives of Peru along the river, of whom he ſays, that when a relation dies, they rub his body with a certain earth that conſumes all but the bones, which they preſerve, and carry as many of them as they can conveniently about with them in a ſort of cheſts, and this they do in token of their affection to their kindred, p. 28. Confer. Herrera par de la Coſte, tom. 2. p. 39. and many other writers, particularly P. Martyr de Novo Orbe, Dec. 1. l. 8. p. 47. Dec. 2. ch. 3. p. 71. Dec. 3. ch. 4. p. 114. Dec. 4. ch. 8. p. 170. ch. 9. p. 308. The cuſtom of the Egyptians at their feaſts, which I have quoted from Herodotus, and which has been objected to by Goguet, is confirmed by the practice of watching the dead, common at this day among ſome of the lower claſs of people in the metropolis, and particularly in the neighbourhood of Roſemary-lane, where the Iriſh abound.

The deceaſed perſon is laid out upon a table, or in a ſhell, in the center of a room; a ſheet is thrown over him, and a plate of tobacco, and another of ſnuff, is laid upon his breaſt, for the uſe of the company who aſſemble to watch the dead: each of them, upon entering the room, put down a certain ſum of money for a common fund, to ſupport the expence of feaſting, and of ſmoking, which continue till all the company are drunk; they then make a dreadful howling or ſhrieking after the manner of the wild Iriſh, either in the room, or in the open ſtreet, into which they ſometimes withdraw, to invite new gueſts to aſſiſt them in thus watching the dead.

Watching with a corpſe was an ancient cuſtom of the church, and every where practiſed. They were wont to ſit by it, from the time of its death to its exportation to the grave, either in the houſe it died in, or in the church itſelf. It is called the Lake-wake; a word derived from the Anglo-Saxon Lic, or Lice, a corpſe, and Wæcce, a wake, vigil, or watching. It is uſed in this ſenſe by Chaucer, in his Knight's Tale:

> Ne howe that Arcite is brent to aſhen colde,
> Ne howe that there the lyche-wake was holde
> All that night long. Fol. 11. Ed. 1542.

See Brand's Obſervations on Popular Antiquities, ch. 2. p. 21.

Egyptians,

Egyptians, of embalming the dead [i], as any conſiderable ſource of anatomical ſcience; the method of conducting the proceſs would preclude it; the perſon who performed it, fled as ſoon as he had done his office; and all who were preſent purſued him with ſtones, as one who had incurred the public malediction; for the Egyptians regarded, with horror, every one who had offered any violence to a human body [k]. The entrails were not replaced again in the body, but, from a religious motive, they were caſt into the Nile [l]. It was certainly more conducive to botanical and chemical knowledge than to anatomical.

Egypt, to whom the invention of moſt other ſciences is aſcribed, has been conſidered alſo as the ſource of anatomy and ſurgery; and Apis, one of her kings, is celebrated as their inventor [m]. The Egyptians pretend that Athotis, one of their firſt ſovereigns, had written ſeveral books on anatomy, in which he treated of the manner of diſſecting bodies [n]; and among the great variety of books attributed to Hermes, there

[i] Vid. Herod. lib. 3. Diod. Sicul. lib. 1. c. 9.

[k] Diod. Sicul. lib. 1. p. 102.

[l] Plutarch, t. 2. p. 159. Porph. de Abſtin. l. 4. p. 380. Sext. Empir. lib. 3. c. 24. p. 184.

[m] Agrippa de Vanit. Scient. c. 85. Alex. Strom. lib. 1. p. 362. Theodoret. Serm. de Curand. Græc. Affect. p. 467.

[n] African. et Euſeb. apud Syncell. p. 54.

were

were ſix on medicine, the firſt of which related to anatomy [o] : but when it has been conſidered who theſe perſonages

[o] Galen. Introd. ſeu Medicus. Herodot. *paſſim.*

It is aſtoniſhing how ignorant of medicine, ſurgery, and anatomy, theſe eaſtern nations are at this time. Haynes's Travels into ſeveral parts of Turky, Egypt, and the Holy Land, publiſhed ſo lately as the year 1774, though not a work of erudition, fully evinces their ignorance. See p. 61. Letter 6. dated from Grand Cairo, an. 1766. Niebuhr, in his Voyage to Arabia, &c. lately publiſhed, mentions how their party of Europeans got into great repute. M. Cramer, the phyſician, became famous by means of a vomit, which cured a man of ſome eminence. An Emir hereupon ſent his horſe to M. Cramer, and he thinking it was brought to fetch him, was going to mount it; but he was told the horſe was ill, and ſent to be cured: luckily an European ſervant, who had been ſome years an huſſar, underſtood a little farriery, cured the horſe, and the huſſar was afterwards applied to by various ſick people. Several old rich Arabs offered M. Cramer handſome ſums, if he could ſtrengthen and qualify them to deprive ſome young female ſlaves of their innocence; but the doctor's ſkill was to no purpoſe. Tournefort, in his Levant, ſays, that the phyſicians of the ſeraglio at Conſtantinople feel the pulſe of the patient, whoſe arm is covered with gauze, and he is not allowed to aſk any queſtions. Even the rude cuſtom, which was practiſed prior to Homer, of expoſing the ſick in the temples (pag. 18.) ſtill continues. The renown and worſhip of the Grecian Æſculapius, which began at Epidaurus, continued for many centuries. Since he failed, adds Dr. Chandler, in his Travels to Aſia Minor, ſome ſaints have ſucceeded to the buſineſs, and I have ſeen patients lying in beds in their chambers at Athens. The ſame author confirms this obſervation upon the influence of habit, by a fact to which he was an eye-witneſs; when in an excurſion, he accidentally met a female in a ſequeſtered ſituation, ſitting in her ſhift only, and her face expoſed, who, upon ſeeing Dr. Chandler, immediately threw up her ſhift to hide her face, agreeable to the cuſtom of the country.

In Grand Cairo, at this day, there is not one phyſician among all the natives of that great city. They depend more upon the virtue of reliques than upon medicine: pieces of garments that have touched the pilgrim camel, which carries the Grand Seignior's annual preſent, are preſerved with

perſonages were, the merit of the invention will appear vague and hypothetical.

Some of their kings [p] undoubtedly directed bodies to be diſſected for the improvement of anatomy; but this does not relate to the ancient kings of that country; it was poſterior to the æra I am now conſidering. Alexander, who, after he had deſtroyed Tyre, endeavoured to raiſe Alexandria in Egypt upon the ruins of the ancient capital of Phœnicia, began there to patronize thoſe who applied themſelves to natural hiſtory, and particularly Ariſtotle his tutor. Ptolemy Soter, or Ptolemy the ſon of Lagus, ſucceeded Alexander, not leſs in his diſpoſition to promote the advancement of uſeful knowledge, than in the government of this part of his empire. Ptolemy was a man of ſcience, and his ſon Ptolemy Philadelphus, who ſucceeded him, was the great Mecænas of Alexandria, and founder of a medical ſchool, and of the immenſe library there, which was afterwards wantonly deſtroyed.

with great veneration; and when any of their families lie dangerouſly ill, they lay theſe things upon their bodies as ſovereign remedies. Haynes's Travels, Let. 7. pag. 90. They conſider, at this period, the *Morbus Gallicus*, as originating from ſudden ſurprize or fright. Ibid. Let. 6. p. 64. We know, indeed, that ſoon after the introduction of this diſeaſe into Europe, it contaminated a nunnery in Paris; and there ſtill remains an order in the parliamentary records of that city, to remove the nuns into the country, to obviate the effects of infection, which is ſaid to have been conveyed by the air over the walls of the convent.

[p] Lib. 19. ſect. 26. p. 168. Goguet, l'origine des Loix, v. 1. p. 204.

It is to this period Pliny [q] refers, where he ſays, that the kings of Egypt commanded criminals to be diſſected; the period to which the anatomical diſcoveries of the Egyptians muſt be referred.

[q] Locis citat.

SECTION

SECTION V.

OF BOTANY AND PHARMACY.

AS man was conſtituted with the appetite of hunger, he could only ſatiate it with ſuch productions of the earth, as were familiar to him in the firſt ages of creation. Before he was provided with the means of ſubduing the beaſts of the field, he would be accuſtomed to trees *pleaſant to the ſight, and good for food*, and to *the herb bearing fruit*, agreeable to the relation of the ſacred hiſtorian [r].

The ancient Egyptians, the deſcendants of the Mizraim [s], conſtituted one of the moſt early nations of the eaſt: they are repreſented as having lived chiefly upon the Lotus of the Nile, of which they made a ſort of bread, and on the lower ſtems of the Papyrus; and ſheltering themſelves under ſheds of mean workmanſhip, which they thatched with the

[r] Geneſ. ch. i. ver. 29. ch. ii. ver. 9. Kæmpfer. Amœnit. Paſc. 4.

[s] Mizraim, the brother of Canaan, the father of the genuine or original Egyptians. See Bryant's Analyſis, v. 1. p. 7. 373. V. 2. p. 236. V. 3. p. 201. 209. 233. 293. 296. 317. 355. particularly p. 233.

flags

flags of the river [t]. Many centuries probably clapſed, while they proceeded in this ſimple way of life, before any conſiderable improvements were made; it has probably been the ſtate of all rude nations, and it is the condition of many at this moment [u].

This acquaintance with the vegetable ſyſtem, would gradually introduce a knowledge of their virtues, as the frailty of the human conſtitution would at length require the aid of remedies, to alleviate or remove thoſe injuries to which it is liable; and we find that, in the moſt remote antiquity, the art of curing diſeaſes, and of healing wounds, conſiſted in the application of herbs, and the uſe of their juices [w].

Diſcoveries

[t] Diod. Sicul. lib. 1. p. 41. It was probably the irruption of the Titans, Cuthites, or Royal Shepherds from Chaldea and Babylonia, that firſt introduced the ſpirit of improvement into the land of the Mizraim, which they took poſſeſſion of, and called Egypt. (Eupolemus apud Euſebium Præf. Evang. lib. 9. p. 419. Scholia in Æſch. Promuth. p. 52. Joſephus contra Apion. lib. 1. p. 444.) The reign of the ſhepherds, which continued five hundred and eleven years, conſtitutes the Chuſean reign; but the Greeks, according to Bryant, miſtaking the etymology of the word for Chuſan, or the land of Chus, ſubſtituted Chruſon, or Golden, which gave riſe to the fable of the golden age, and conſequently of the ſilver, brazen, and other fabulous ages. Ancient Mythology, v. 1. p. 8. 357. 361. v. 2. p. 73. 118. 175. 184. 198. v. 3. p. 29. 36. 146. 195. 213. 217.

[u] Plutarch Iſis et Oſiris, p. 365. Diod. lib. 4. c. 4.

[w] Plin. lib. 25. init. lib. 26. ſect. 6. Hygin. Fab. 274. p. 328. Plutarch, tom. 2. p. 648. Scholiaſt. Hom. ad Iliad. lib. 11. v. 845. Servius ad Æneid. lib. 12. v. 396. Iſidor. Origin. lib. 4. c. 9. init. By the uſe of vegetables in moſt nations, they appear to have been the firſt remedies adopted by the people; and not only in the early ages of the world, but in rude countries, whoſe deſcription is much more recent, we find this practice very general. Garcillaſſo, Hiſt. des Yncas, t. 2. l. 2. c. 24. P. Martyr

Diſcoveries of ſuch importance to mankind, as the virtues of the vegetables which ſurrounded them, muſt have been highly acceptable to a rude people. There is not any thing that excites more gratitude or pleaſure in the breaſt of a convaleſcent, than recovery from pain and diſtreſs: he is ready to deify the human agent. The mind, untutored in philoſophical truths, adheres naturally to the marvellous: and thus, in the firſt ages, every uncommon event would be conſidered as the production of ſome ſupernatural agent; and while cauſe and effect were connected by this mode of induction, ſuch diſcoveries as I have mentioned would be aſcribed to gods, goddeſſes, and heroes [x], from whom, or the prieſts of their temples, many productions of the earth received their names [y];

P. Martyr de Novo Orbe, Dec. 7. ch. 3. p. 255. Charlev. Journ. Hiſt. d'un Voy. de l'Amer. t. 3. p. 317. 364. Forſter's Tranſl. v. 2. p. 174, et ſeq. Recherch. Phil. ſur les Amer. t. 1. p. 54. De Solis, and other Spaniſh writers. Boſman's Guinea, l. 13. p. 225. *et paſſim*, l. 21. p. 447. Kolben's Preſent State of the Cape of Good Hope, v. 1. ch. 7. p. 88. Cortez, Hiſt. of New Spain, tranſlated by T. Nicholas, p. 199.

[x] Plin. lib. 25. p. 360. Plutarch Iſis et Oſiris, p. 365.

[y] Millefolium, or the Achillea, was ſo called from Achilles. (Plin. lib. 25. n. by this Telephus was cured). The hyacinth was ſacred to Ajax. (Plin. lib. 15. n. 38). Germander to Teucer. (Plin. lib. 25. n. 20). The ſquill to Epimenes. (Theophraſt. Canſ. ii. c. 22. The broom to Alexander. (Stephan. p. 96). Olives to Ariſtæus. (Diod. lib. 4. p. 93). And corn to Ceres. Gentian was alſo named after Gentius: with many other ſimilar inſtances.

and hence, probably, Mercury Triſmegiſtus [z] acquired ſo much repute among the Egyptians, who have been conſidered as the firſt cultivators of botany [a].

Theſe people, as well as other eaſtern nations, conſecrated to ſome god whatever they deemed ſalutary, or of great value: thus, the ivy was ſacred to Oſiris and Bacchus [b]; the herb Mercury, to Hermes [c]; the

[z] Conf. Galen. de Simplic. Medicam. Facult. lib. 6. Proem. t. 13. p. 146. Bryant's Analyſis, v. 3. p. 257.

[a] Plin. lib. 25. ſect. 5. p. 360. Hom. Odyſſ. lib. 4. v. 228.

[b] See Hawkeſworth's and other late Travels. The Greeks, in like manner, in theſe firſt ages, fed on roots and wild fruits. Pauſan. lib. 8. c. 1. A ſpecies of acorn ſeems to have been their chief ſupport. Virg. Georg. lib. 1. v. 147. Lucret. tom. 5. v. 1415. Plin. lib. 7. ſect. 57. p. 412. Pauſan. locis citatis. This kind of acorns are common in the ſouth of Europe. Strabo, lib. 3. p. 233. Plin. lib. 16. ſect. 6. And probably under this term the ancients comprehended cheſnuts, walnuts, &c. Porphyr. de Abſtin. lib. 2. p. 128. Pauſan. lib. 8. c. 2. Iſidor. Origin. lib. 17. c. 7. p. 148. Conf. Herodot. lib. 3. n. 100. Agator. Chid. apud Phot. c. 22. Diod. lib. 3. p. 191. Strabo, lib. 11. p. 781. 798. lib. 16. p. 1116. lib. 17. c. 1177. Lucret. lib. 5. v. 16. lib. 6. v. 932.

There was a cuſtom at Athens to recall the memory of theſe ages of ignorance and ruſticity. For this purpoſe they preſented to the married pair, on the day of their nuptials, a baſket of acorns mixed with bread. (Potter's Grecian Antiquit.) Monboddo's Origin of Languages, ſect. 1.

[c] Plin. lib. 25. c. 18.

pine,

pine, to Neptune [d]; black hellebore, to Melampus [e]; centaury, to Chiron [f], who was ſaid to have been cured by this plant, of the wound accidentally made by the ſpear of Hercules: the laurel was named after Alorus [g]; and the berry was termed Bacca, from Bacchus; myrrha was from Ham-ourah; caſia from Chus; and camphor, from Cam-phour; opium, from Ophion; the Thebaic extract from the Theba [h]; cinnamon was denominated from Chan-Amon; Ar-

[d] Plutarch. Quæſt. Conviv. 1. v.

[e] Plin. l. 25. c. 21.

[f] Plin. l. 25. n. 50.

[g] Al-orus "is the god of fire," (Diod. Sic. l. 1. p. 8. Herod. l. 2. c. 3.) as El-Allath is "god the ſun." Alorus was Nimrod, called by the Greeks Nebrod, and alſo Orion. He was the firſt rebel on record, as well as the firſt king. He was the founder of Babel or Babylon, where this imperious prince fixed his habitation. The title of Belus was confirmed upon him. See Bryant's Analyſis, v. 1. p. 9. 413. 493. V. 3. p. 17. 23. 47. 111. 118. 148. 239. 375. 417. Obſervations, p. 199. 248. with his numerous authorities. Henley's Diſſertation on St. Peter and St. Jude. Banier's Mythology, 8vo. v. 4. p. 385.

[h] Theba, תבה an ark, of which the poppy, and the rhoia (pomegranate) were emblems. (Gruter. Inſcript. p. 33. n. 10. Deo invicto Mithræ. And the poppy accordingly is often found upon coins and marbles, where Juno, Venus, Mithras, and other deities are commemorated. The poppy was by the ancient Dorians ſtiled Μακων, Macon. Now Ma and Mas, among the Amonians, ſignified water, and with ſome latitude the ſea; Macon denoted the deity worſhipped under the name of Poſeidon, and ſignified *Marinus Deus, ſive Rex Aquarum.* The fruit was denominated from the god to whom it was ſacred. See Bryant's Analyſis, v. 2. p. 381. 388.

temiſia

temiſia was ſacred to Diana [i]; the olive, to Pallas; and corn, to Ceres [k].

The Egyptians, who disfigured the ſublime truth of the immortality of the ſoul by the doctrine of tranſmigration [l], imagined at the ſame time that it remained attached to the human body, as long as that was preſerved from corruption [m]; and this gave riſe to

[i] Diana, compounded of De Iana, the goddeſs Iäna, the ſame as Dione, Idione, Adione, Dionæa, Venus, De Ione the dove. Servius in Georgic. l. 1. v. 5. "Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proſerpinam dicunt. Vide Bryant's Analyſis, v. 1. p. 310. 316. 457. v. 2. p. 340. 345. 363. 431. Banier's Mythology, v. 1. p. 346. v. 2. p. 421. v. 3. p. 282. Bocharti Opera, t. 1. c. 113. l. 49. c. 663. l. 62. t. 3. p. 63. l. 28. p. 581. l. 29. Potter's Grec. Antiq. v. 1. p. 77. 373, &c.

[k] Ceres was originally the deity of fire; hence at Cnidus ſhe was called Κυρα, Cura, (Cœlius Rhodig. l. 17. c. 27.) a title of the ſun. Her Roman name Ceres, expreſſed by Heſychius Gerys, was by the Dorians more properly rendered Garys. Bryant ſays, the notion of her being eſteemed the goddeſs of corn, aroſe in part from the Grecians not underſtanding their own theology. The towers of Ceres were P'urtain, or Πυρτανεια, ſo called from the fires, which were there perpetually preſerved. The Grecians interpreted this πυρος ταμειον; and rendered what was a temple of Orus, a granary of corn. In conſequence of this, though they did not aboliſh the ancient uſage of the place, they made it a repoſitory of grain, from whence they gave largeſſes to the people upon any act of merit. Analyſis, v. 1. p. 177. 308. 310. 316. 444. 483. v. 2. p. 27. 35. 182. Banier's Mythology, v. 1. 77. 105. 115. v. 3. 47. 61. 281. Bocharti Oper. t. 1. c. 395. l. 6. Potter's Grec. Antiq. v. 1. 388. 403, &c.

[l] They believed, that when the ſoul was ſeparated from the body, it entered into ſome animal; from whence, after a long circuit of 3000 years, it returned again into a human body. Herod. l. 2. p. 123.

[m] Servius ad Æneid. l. 3. v. 67.

the

the art of embalming [n], in order to prevent the tranſmigration of the ſouls of their friends into the bodies of

[n] Vid. Herod. l. 2. Greenfield on Embalming. In Dr. Pococke's Deſcription of the Eaſt, there is a particular hiſtory of embalming among the Egyptians, v. 1. p. 226. 230. 231. 233. This art has been practiſed in America. In the fourth and laſt voyage of Columbus, he obſerved upon the coaſt, near the iſthmus of Darien, ſeveral bodies which the Indians had embalmed, ſome of which they carried about with them. Collection of Voyages and Travels, v. 1. p. 109. See alſo a Relation of a Voyage made in the Years 1695, 1696, and 1697, on the Coaſt of Africa under M. de Gennes, by the Sieur Froger, p. 15. and note 95.

Brydone, in his Travels through Sicily and Malta, v. 2. p. 71 and 72, deſcribes a convent of Capuchins near Palermo, in which there is a vaſt ſubterraneous apartment, divided into large commodious galleries, the walls on each ſide of which are hollowed into a variety of niches, as if intended for a great collection of ſtatues; theſe niches, inſtead of ſtatues, are all filled with dead bodies, ſet upright upon their legs, and fixed by the back to the inſide of the nich: their number is about three hundred; they are all dreſſed in the clothes they uſually wore, and form a moſt reſpectable and venerable aſſembly. The ſkin and muſcles, by a certain preparation, become as dry and as hard as a piece of ſtock-fiſh; and although many of them have been here upwards of two hundred and fifty years, yet none are reduced to ſkeletons; the muſcles, indeed, in ſome appear to be a good deal more ſhrunk than in others; probably becauſe theſe perſons had been more extenuated at the time of their death. Here the people of Palermo pay daily viſits to their deceaſed friends, and recall with pleaſure and regret the ſcenes of their paſt life: here they familiarize themſelves with their future ſtate, and chuſe the company they would wiſh to keep in the other world. It is a common thing to make choice of their nich, and to try if their body fits it, that no alterations may be neceſſary after they are dead; and ſometimes, by way of a voluntary penance, they accuſtom themſelves to ſtand for hours in theſe niches.

Teneriffe (one of the Canaries) has been long famous for its mummies. They are mentioned by Dr. Birch, in his Hiſtory of the Royal Society; and by Glaſs, in his Hiſtory of the Canary Iſlands. About ten years ago, one of theſe mummies was procured by Lord Sandwich, and by him preſented to the Univerſity of Cambridge, of which he is Chancellor. About five years ſince I procured two of theſe mummies encloſed

of different animals °. This opinion, though founded upon ſuperſtition, would ultimately tend to increaſe the

in the ſkins of goats neatly ſewed together; one of theſe curious ſubjects I preſented to the Britiſh Muſeum, and the other is now in my poſſeſſion. The cuſtom of embalming in this iſland has not been practiſed for near two centuries, and yet theſe mummies continue in the higheſt preſervation, and the muſcles are not much ſhrunk. See Glaſs's Hiſtory of the Canary Iſlands. Birch's Hiſt. of the Royal Society. Wafer, in his Voyages, &c. p. 208, 209. mentions, that his company, "in ſearching for water near Potoſi in South America, marched four miles up a ſandy bay; all which we found covered with the bodies of men, women, and children; which lay ſo thick, that a man might, if he would, have walked half a mile, and never trod a ſtep off a dead human body. Theſe bodies, to appearance, ſeemed as if they had not been above a week dead; but when they were handled, they proved as dry and light as a ſponge or piece of cork. The Indians, rather than lie at the Spaniard's mercy, dug holes in the ſand, and buried themſelves alive. The men, as they now lie, have with them their broken bows; and the women their ſpinning-wheels, and diſtaffs with cotton yarn upon them. Of theſe dead bodies, I brought on board a boy about nine or ten years of age, with an intent to bring him home for England, but was fruſtrated of my purpoſe by the ſailors, who have a fooliſh conceit, that the compaſs would not traverſe aright, ſo long as any dead body was on board, and therefore threw him overboard to my great vexation." In my voyage to the Weſt Indies, I experienced a ſimilar incident. Having a ſkeleton on board in my poſſeſſion, and the ſtorm continuing ſeveral days after we paſſed Madeira, the ſuppoſed cauſe of the ſtorm was brought upon deck, in order to be conſigned to the ocean; I had influence, however, to procraſtinate its fate by the aid of rum, for ſeveral ſucceſſive days, till the ſtorm ceaſed, which at once relieved me of my anxiety, and of my ſpirituous tribute.

° So great was their ſuperſtition from this motive, that they ſacrificed their freedom and their country to their attachment to the ſacred animals. Cambyſes took Peluſium, the very key of Egypt, by putting cats, dogs, and ſheep, in the front of the army. The Egyptians immediately laid down their arms, chuſing rather to give up their country to their utter enemy, than riſque the hurting their cats, or any of the ſacred animals. Archæologia, v. 1. p. 223. Conf. Manetho apud Joſephum contra Apion, l. 1. p. 1053. d. and Bryant's Ancient Mythology, v. 1. p. 335. Comp. Ulloa's Voyage to South America, v. 1. b. 6. ch. 6. p. 409. If a perſon

the knowledge of botany, and particularly of thoſe ſubſtances which experience ſhewed to be moſt antiſeptic [P]: hence myrrh, reſinous bodies, and aromatics, were ſome of thoſe vegetable productions, whoſe virtues were diſcovered in very early ages of the world, and continue to the preſent period in high eſtimation. They appear to have conſtituted a conſiderable branch of commerce by that animated deſcription of

perſon killed any of the ſacred animals deſignedly, he was puniſhed with death; if involuntarily, his puniſhment was referred to the diſcretion of the prieſts. But he that even involuntarily killed a cat, an hawk, or an ibis, was to die without mercy; an inſtance of which Diodorus relates, as an eye-witneſs to. A Roman happening accidentally to kill a cat, the exaſperated mob gathered about the houſe where he was, and neither the intreaties of ſome principal men ſent by the king, nor the fear of the Romans, with whom they were then negociating a peace, could ſave the life of the unfortunate criminal. Such was the reverence which the Egyptians had for thoſe animals, that in an extreme famine they choſe to eat one another, rather than feed upon their imagined deities. When any of thoſe animals died, particularly the bull Apis, which was the moſt famous, a great lamentation enſued. Upon the death of Apis, Egypt went into a general mourning, and the obſequies were ſolemnized with ſuch a pomp as is hardly credible. In the reign of Ptolemy Lagos, the Apis dying of old age, his keeper beſtowed 13,000 talents over and above all his ſubſtance in burying him. Some keepers, we are told, ſquandered the immenſe ſum of 100,000 talents, in the maintenance of thoſe creatures. Gen. Hiſt. v. 1. p. 71. Herod. l. 2. Euterpe gives a circumſtantial account of the high veneration which the Egyptians entertained for their ſacred animals. See alſo Wood's Eſſay on the original Genius and Writings of Homer. Abulfedæ Deſcriptio Ægypti Arabicè et Latinè. Ex Cod. Paris. edit. Latinè vertit, notas adjecit Joannes David Michaelis, Gotting. 1776. Laughton's Hiſtory of Ancient Egypt. Bryant's Mythol. v. 1. p. 48. 420. 430. 449. 465. 475. 478. v. 2. p. 161. 226. 313. 324. 359. 527. v. 3. p. 50. 588.

[P] See ſect. 6. under chemiſtry, of the ſtate of chemiſtry in the preſervation of mummies.

Tyre,

Tyre [q], the glory of ancient Phœnicia [r], which was given by a writer in ſacred hiſtory, who flouriſhed in Judea when Solon did at Athens. By this we alſo learn [s], that ſilver, iron, tin and lead, were brought from Tarſhiſh, or Carteia [t]; braſs from Juvan, Tubal, and Meſhech; coral from Syria; honey, oil, and balm, from Judah; calamus and caſſia from Dan and Juvan; and ſpices from Sheba and Baamah. When we conſider, that even in ages of philoſophical enquiry, many diſcoveries ariſe from fortuitous incidents [u], we cannot

[q] In Hebrew, called Zor, or Sor; and, according to another dialect Sur, Sar, whence the adjoining country was called Syria; and by the Armenians or Syrians, Tor, Tur, Tyr, ſimilar to the שור and תור of the Chaldeans; both theſe terms ſignify a bull; and it was the inſigne, by which the deity was there repreſented. See Bryant's Mythology, and Macbean's Dictionary. Porphyry, the famous antagoniſt of Chriſtianity, was of Tyre; and ſo likewiſe was Maximus the Platonic philoſopher, and Ulpian the celebrated civilian.

[r] Phœnicia. See the origin of this name, and the people inhabiting it. Bryant's Analyſis, v. 1. p. 319. 507. v. 2. p. 168. 172. 184. v. 3. 183. 231. 232. 250. 327. 356. 443. Bryant's Obſerv. p. 222.

[s] See this beautiful and animated deſcription, Ezek. ch. xxvii. I have only ſelected ſuch paſſages as are connected with ſome part of medicine.

[t] Tarſhiſh or Carteia, a town near Gibraltar. Between eight and nine hundred years before the Chriſtian æra, the Phœnicians planted a colony here, and named the town Melcarthos. The Carthaginians diſplaced the Phœnicians about 280 years before the birth of Chriſt; and they, in their turn, were driven out by the Romans after their poſſeſſion of 80 years. This is ſuppoſed to be the city to which the fleet of king Solomon reſorted. (1 Kings, ch. xx. v. 22.) Carter's Journey from Gibraltar to Malaga. Monthly Rev. v. 57. p. 381.

[u] Diligentes homines hæc notâſſe, quæ plerumque melius reſponderent; deinde ægrotantibus ea præcipere, cæpiſſe; ſic medicinam ortam: ſubinde

not but imagine, that ſimilar contingencies would produce like effects, and gradually tend to increaſe the knowledge of mankind reſpecting this department of medicine; by this means the febrifuge effects of Kinkina were firſt diſcovered [w], and many other remedies [x], which ſucceeding experience has confirmed.

The inſtinct of animals, though limited to their abſolute neceſſities, and incapable of much improve-

inde aliorum ſalute, aliorum interitu, pernicioſa diſcernentem à ſalutaribus. Celſ. Præf. l. 1. p. 9.

[w] It is ſaid, that by accident, a perſon labouring under a fever drank of the water of a lake, ſurrounded by trees bearing the Peruvian bark, into which ſome of them had fallen, and impregnated the water, and by this natural infuſion he was perfectly cured. This diſcovery of the virtue of Peruvian bark was made by the Indians in 1500, and the vegetable was brought to France by Cardinal Lugo in 1650, and acquired the name of Jeſuits bark, from the perſons who introduced it into Europe.

This hiſtory indeed does not correſpond with the account related by Ulloa, who repreſents the Indians as ignorant of its virtues: he ſays, "that M. de Juſſieu inſtructed them how to make an extract of it, and prevailed on the inhabitants of Loja, in the juriſdiction of Quito, to uſe it, where its virtues had till that time been neglected, though intermitting fevers are there as common as in any other parts. Before he undeceived them, the natives imagined that it was exported to Europe, only as an ingredient in dyeing. This ingenious phyſician convinced them of their miſtake by many happy effects; ſo that now it is generally uſed in all kinds of fevers." Ulloa's Voyage to South America, v. 1. p. 323. See Jeſuits Travels, by Lockman, v. 2. p. 116.

[x] Celſus, l. 5. c. 27. Aretæus, l. 11. Athenæus, l. 3. Galen Purg. Facult. c. 4. Not only medicine, but moſt arts and ſciences have derived great improvements from accident.

ment, is probably more accurate [y] than the reaſoning of men, and may have given riſe to ſome diſcoveries in

[y] The hiſtory of animals abounds with examples of the accuracy of animal inſtinct, independent of the half reaſoning elephant; and there are many inſtances of improved ſagacity in brutes. Reſpecting dogs, (a ſubject I ſhall reſume under the Hiſtory of Æſculapius) Ulloa mentions a curious circumſtance to this purpoſe: at the iſland of Juan Fernandes, he relates, that the dogs never bark. "We caught ſome of them, ſays this author, and brought them on board; but they never made any noiſe, till joined with ſome tame dogs, and then indeed they began to imitate them, but in a ſtrange manner, as if learning a thing not natural to them." V. 2. b. 8. c. 4. p. 225. See alſo Ld. Monboddo's Origin of Language.

The dogs employed by the Spaniards in the reduction of America, ſeem to have been endued with great ſagacity. Thoſe who accompanied Vaſco Nunnez worried two thouſand Americans. In the battle of Caxamalca, the firſt line in the army of Pizarro was compoſed entirely of dogs, who began the attack upon the Peruvians with ſuch impetuoſity and valour, that the court of Spain, charmed by their exploits, determined to give them regularly pay like the other troops. We find in ancient records, that a bull-dog, by name Berecillo, was much diſtinguiſhed among his contemporaries, and has been ſince celebrated by the Spaniſh hiſtorians. Monthly Review upon Robertſon's America, v. 57. p. 138. Confer. Labat Voy. aux Iſles, t. 4. ch. 7. p. 165. In Columbus's ſecond voyage, at the famous battle wherein Cacinabo was taken with his wives, and 100,000 men defeated, great havock was made among them by twenty wolf dogs. Sir Hans Sloane intimates, that they had half the pay of a man. Hiſt. of Jamaica, v. 1. Introd. lxviii. Prieſtley's Diſquiſitions relating to Matter and Spirit. Kenrick's London Review, v. 7. p. 12.

Dogs were formerly uſed in England for ſimilar purpoſes. There is a paſſage in an old record, in which it is ſaid, "that the rector of Newbiggin was bound to perform altar ſervice at the church of Kirkby Thore two days in the year, on which days the rector of Kirkby Thore was to find a dinner for the ſaid rector of Newbiggin and *his dog*. See Nicholſon's and Burn's Hiſtory of Weſtmoreland and Cumberland. See alſo Tournefort's Voyage into the Levant, v. 1. l. 2. p. 102. Homer's Account of the faithful Argus at the return of his maſter Ulyſſes. Od. xvii. Plutarch.

in this branch of medicine; at leaſt authors have furniſhed numerous authorities for ſuch an opinion [z].

The

Plutarch. Iſid. et Oſir. λ. et ιδ. Ancient Univerſal Hiſt. v. 20. M. R. de L. Obſervations Phyſiques, &c. vol. 2. p. 12. Paris 1771.

The author of the Recherch. Philoſ. ſur les Amer. obſerves, that the dog Berecillo had two reals a month, v. 1. p. 78. Brutus, a famous greyhound that accompanied Ferdinand Sotto in the conqueſt of Florida, after making dreadful havock amongſt the Indians, was at length killed by an Indian arrow, and the Spaniards, ſays Garcilaſſo, went into mourning for Brutus, as if he had been a Chriſtian.

The celebrated maſtiff, named Barémel, was much dreaded all over the iſland of Hiſpaniola, and though he was guarded by a ſhield againſt the arrows of the Indians, they at length killed him by piercing his eyes with darts. Antonio de Herrera, in his firſt Decade, relates, that this fierce creature, whoſe inſtinct was ſingular, guarded a narrow paſs in the iſland; and that one day an Indian woman, being deſirous of paſſing by him, addreſſed him in theſe words: "Seignior Dog, do not hurt me; I carry this letter to the Chriſtians:" he adds, "that the dog immediately ſmelled at her, p—d upon her, and ſuffered her to paſs without injury." Boſſu's Travels, v. 1. p. 11. n. Conf. p. 16. Recherch. Philoſ. ſur les Amer. v. 1. p. 78. n. Conf. Cavazzl, Relation de l'Ethiopie Occidentale. See note 297. Martyr de Novo Orbe, Dec. 1. l. 3. p. 23. Dec. 3. ch. 1. p. 96. Ch. 2. p. 104. Pernetty Hiſt. d'un Voy. aux Iſles Malouines, t. 1. ch. 5. p. 155. n. Voyage to the Iſland of Mauritius, &c. p. 102.

[z] Thus it has been related, that the vulnerary virtues of Dittany were firſt learned from the ſtag. Plin. l. 25. n. 53. Theophraſt. l. 9. c. 16. That the ſame animal purges itſelf by means of Seſeli. Aelian. l. 13. c. 50. That men learned, that the ligneous part of Caſſia was laxative from the ape. Fallop. Purg. Simplic. 35. That the mungouſe, a ſpecies of ferret, eats a certain root, after which he attacks the ſerpent with impunity. Kæmpfer. Exot. Faſc. 3. c. 10. Auct. Herb. Amb. c. 37. 53. G. ab Orta, l. 1. c. 44. et Loch. in Diſſ. on which account it is uſed in malignant diſeaſes. That the deer wounds its eyes, when they are inflamed, with the point of a ruſh; and the goat with the bramble. Geopon. l. 18. c. 18. Plin. l. 8. c. 50. Aelian. l. 7. c. 14. That the tortoiſe defends itſelf againſt the bite of a ſerpent by origanum. Aelian. Anim. l. 6. c. 11.

That

The ſtudy of botany ſeems to have been cultivated with great aſſiduity in theſe early ages; and horti-

That the bear, by means of the arum, opens its inteſtines, almoſt collapſed during winter. Idem, l. 6. c. 3. That the ſame animal licks up ants, as an antidote, when poiſoned by eating the mandrake. Plin. l. 8. c. 27. That jays, partridges, and blackbirds, purge themſelves with the leaves of laurel during their moulting. Idem. That pigeons, cocks, and doves, uſe pellitory, and ducks and geeſe ſtone-crop, for the ſame purpoſe. Id. That hawks cure their eyes by the juice of the hawk weed. Aelian. Anim. l. 2. c. 43. That the ſerpent caſts the ſkin off its eyes by the application of fennel. Id. l. 9. c. 16. That partridges, ſtorks, and wood pigeons, heal their wounds by origanum. Id. l. 5. c. 46. That from dogs eating certain herbs, in order to purge themſelves, the Egyptians learned the art of purging. Id. That from dogs alſo, the virtue of pellitory in diſſolving calculi was diſcovered. Boccone. That Melampus diſcovered the purgative quality of hellebore, by obſerving its effects upon goats. That deer, when injured by a ſpecies of venemous ſpider, eat crabs to obviate its effects. Plin. l. 8. c. 27. Aelian. Var. Lect. l. 13. c. 50. Confer. Haller. Biblioth. t. 1. p. 3.

The author of Univerſal Beauty, a philoſophical poem, has given ſo pleaſing an inſtance of this animal inſtinct, in his deſcription of the Cretan doe, that I ſhall make no apology for inſerting it here:

> Firſt, let the botaniſt his art forego,
> And o'er the mountain trace the Cretan doe;
> Behold the critic ſtand with curious mien,
> And cull the virtues of the various green,
> Secrete her foliage from the noxious weed,
> And conſcious of her ſkill ſecurely feed.
> Where did this ſylvan leech her lore acquire,
> From Æſculapius, or his radiant ſire?
> When to her panting flank the weapon flies,
> And deep within the feather'd miſchief lies,
> She ſeeks the well-known med'cine of the plain,
> Nor yet deſpairs where human art were vain;
> Mild through her frame the ſov'reign balſams glide,
> And the keen ſhaft falls guiltleſs from her ſide.

Collection of Henry Brooke's Poetical Pieces lately publiſhed, v. 2. p. 115.

culture

culture had been introduced in many places with a degree of elegant variety. The Grecian bard has given a picturesque description of the garden of the hospitable Alcinous, wherein

> Beds of all herbs for ever green,
> In beauteous order terminate the scene [a].

[a] Homer. Odyss. l. 7. This is the second description of a garden, which history exhibits; the garden of Eden described by Moses being the primary one. The eastern nations, who first attained a state of refinement, and whose climate was favourable to horticulture, paid great attention to their gardens, and continue the same to this day, as the ancient accounts of Babylon, and the modern relation of Sir William Chambers equally testify. The gardens of the Emperor Montezuma of Mexico were spacious, and furnished with many medicinal plants. There was nothing to be seen, says the author of the conquest of Mexico, l. 3. c. 14. but flowers of delightful variety and fragrancy, with medicinal herbs, set in squares, and summer-houses, where he used to sup. He took a particular care to transplant into his gardens all the choice simples that benign climate produced, where the only study of the physicians was to attain to the knowledge of their names and properties. They had herbs for all kinds of pains and infirmities; and in the juices and application of these herbs consisted all their remedies, and with these they effected surprizing cures, having by long experience found out their virtues, and without distinguishing the cause of the distemper, applying them to the patient's great benefit and recovery. The Emperor freely distributed to all, who had occasion for them, such of his simples as were prescribed by the physicians, or desired by the sick; and was wont to inquire if the patient had received any benefit therefrom, either gratifying a sort of vanity he had in the successful operation of his medicines, or believing that he fulfilled the obligation of a sovereign, in taking such care of the health of his vassals. When Cortez was taken ill at Tlascala, the Indian physicians had the skill soon to cure him. Comp. Gage's New Survey, p. 100. Herrera, De Solis, &c. The eastern princes in ancient times did not deem the knowledge of medicine unworthy cultivation. The kings of Egypt, I have elsewhere observed, studied and promoted this knowledge; and the wise Solomon cultivated botany in a peculiar manner, being acquainted with botany from the cedar tree of Lebanon, even unto the hyssop that springeth out of the wall, 1 Kings, ch. iv. v. 33.

As vegetables were the firſt remedies adopted in theſe early ages, experience would at length confirm the effects of ſuch of them to which they had attributed peculiar powers and virtues. The great ſolicitude of Rachel, to obtain from her ſiſter ſome of the mandrakes [b], which Reuben had brought from the fields, could only proceed from a perſuaſion of the efficacy of this plant in removing barrenneſs [c]; and the celebrated native of Chios [d], who immortalized his heroes on the banks of the Scamander, frequently introduces the ſudden effects of vegetable juices on wounds and bruiſes, which at this period would be thought dangerous [e].

The hiſtory related by him of the effects of the

[b] Mandrakes. (Atropa Mandragora Linnæi).

[c] Geneſ. ch. xxx. v. 14, 15. Goguet l'Origine des Loix, &c. v. 1. l. 3. Art. 3.

[d] Wood, in his Eſſay on the original Genius and Writings of Homer, conſiders this great poet as a native of Chios, rather than of Smyrna. See the next chapter.

[e] Ancient writers have recorded numerous examples of remarkable cures by ſimple means. (See the Caſes collected by Le Clerc). By ſimple means the rude Tlaſcalans cured the celebrated Cortez; and yet ſo ignorant were the profeſſors of ſurgery in Europe in the beginning of the 15th century, that Henry the Vth, the conqueror of France, could not be cured of a fiſtula, of which he expired at the caſtle of Vincennes, in the 34th year of his age, anno 1422. See the method of treating Diſeaſes in America, Mœurs des Sauvages, t. 2. p. 371. P. Martyr, Dec. 7. ch. 3. p. 255. Charlev. Journ. Hiſt. d'un Voy. de l'Ameriq. t. 3. p. 317. 364. Forſter's Tranſlation, v. 2. p. 174 et ſeq. Recherch. Philoſ. v. 1. p. 52. Boſman's Guinea, *paſſim*.

herb

herb moly [f], which Mercury preſents to Ulyſſes, in order to enable him to overcome Circe the enchantreſs, and that of nepenthe [g] prepared by Helen, gives reaſon for ſuch a conjecture.

The learned mythologiſt [h], whoſe authorities I have frequently appealed to, mentions the natives of Colchis and Pontus as much ſkilled in ſimples. Their country abounded with medicinal herbs, of which they made uſe both to good and bad purpoſes. In the fable of Medea, we may read the character of the people; for that princeſs is repreſented as very knowing in all the productions of nature, and as gifted with ſupernatural powers. The region of Iberia, in the vicinity of Colchis, was alſo noted for its ſalu-

[f] Odyſſ. l. 10. The qualities of moly are introduced by the poet, as antidotes to inchantment.

——————— Before thy eyes.
The bowl ſhall ſparkle, and the banquet riſe;
Take this, nor from the faithleſs feaſt abſtain,
For temper'd drugs and poiſon ſhall be vain. POPE.

[g] Odyſſ. l. 4. Here the bard deſcribes the effects of nepenthe:

——————— With genial joy to warm the ſoul,
Bright Helen mix'd a mirth-inſpiring bowl;
Temper'd with drugs of ſov'reign uſe, t'aſſuage
The boiling boſom of tumultuous rage;
To clear the cloudy front of wrinkled care,
And dry the tearful ſluices of deſpair. POPE.

[h] New Syſtem of Ancient Mythology, v. 3. p. 513. et ſeq. with which I ſhall conclude this ſection. Conf. Antephan. apud Athenæum, l. 6. p. 226.

tary

tary and noxious plants; of which Horace takes notice,

> Herbaſque quas et Colchis, atque Iberia
> Mittit venenorum ferax [i].

Strabo ſays, that the Soannes were ſkilled in poiſons, and that their arrows were tinged with a deadly juice [k]. The

[i] Hor. Epod. Od. 5. v. 21. The natives were of the Cuthite race, and Propertius takes notice of the efficacy of their herbs:

> Non hic verba valet, non hic nocturna cutæis.
> L. 2. Eleg. 1. v. 73.

Virgil alſo ſpeaks to the ſame purpoſe:

> Has herbas, atque hæc ponto mihi lecto venena,
> Ipſe dedit mœris, naſcuntur plurima ponto.
> Eclog. 8. v. 95.

[k] L. 11. p. 763. The moſt lethiferous poiſon ever diſcovered, is particularly deſcribed by Dr. Bancroft, a member of the medical ſociety, in his Hiſtory of Guiana; it is called Woorara. The poiſoned arrows are made from ſplinters, of the hard, ſolid, outer ſubſtance of the cokarito tree, are uſually about twelve inches in length, and are ſomewhat larger than a coarſe knitting needle. One end of the arrow is formed into a ſharp point, and envenomed with the poiſon of Woorara; round the other end is wound a roll of cotton, adapted to the cavity of the reed through which the arrow is to be blown. The arrow, thus decked and armed for deſtruction, is inſerted into a hollow ſtrait reed, ſeveral feet in length, which, being directed towards the object, the arrow is, by a ſingle blaſt of air from the lungs, protruded through the cavity of the reed, and flies with great ſwiftneſs, and unerring certainty, the diſtance of thirty or forty yards, conveying ſpeedy and inevitable death to the animal from which it draws blood. Bancroft's Guiana, p. 283. et ſeq. A ſimilar poiſon uſed by the Indians inhabiting the ſhores of the river of Amazons, is mentioned by the late M. de la Condamine, in his Relation Abregée d'un Voyage fait dans l'interieur de l'Amerique Meridionale, &c. wherein he obſerves

The natives of Theba, called Tibareni, were ſuppoſed

obſerves of theſe poiſoned arrows: " Ils trempent la pointe de ces petites flèches, ainſi que celles de leurs arcs, dans un poiſon ſi actif, que quand il eſt recent, il tue en moins d'une minute l'animal à qui la flèche a tiré du ſang. Comp. Philoſ. Tranſact. v. 44. p. 2. 408. article by Dr. Brockleſby, and vol. 47. p. 75. Experim. by M. Heriſſaut. Ralacion Hiſtorica del Viage al America Meridional, &c. par don Jorga Juan, et Don Antonia Ulloa, &c. tranſlated into Engliſh by J. Adams 1772. vol. 1. p. 21. and b. 6. ch. 5. p. 396. The firſt voyagers to America afford many fatal examples of the virulence of the poiſoned arrows uſed by the natives. Martyr, de Novo Orbe, Dec. 1. l. 2. p. 14. Dec. 2. ch. 1. p. 56. Dec. 4. ch. 10. p. 173. Dec. 8. ch. 7. p. 301. ch. 8. p. 304. Charlev. Hiſt. of Paraguay, v. 1. b. 3. p. 177. vol. 2. b. 8. p. 94. Recherch. Phil. ſur les Amer. v. 1. p. 76. v. 2. p. 240 to 245. 255. 258. n. Pernetty Hiſt. d'un Voy. aux Iſles Malouines, t. 1. ch. 5. p. 259.

Labat ſays, that the juice of the manchineel apple was employed by the Caribbs to poiſon their arrows. Voy. aux Iſles, t. 1. ch. 20. p. 477, et ſeq. et tom. 2. chap. 2. p. 18. See alſo P. Martyr, who firſt mentioned the deleterious qualities of this vegetable. Herrera's America par de la Coſte. Ulloa's Voyage to America, v. 1. l. 1. c. 6. p. 48 and 49. Relation of a Voyage, by M. de Gennes, an. 1695, 1696, and 1697, by the Sieur Froger, p. 153. Sloane's Jamaica, v. 2. p. 3. 4 and 5. Fermin, Deſcript. de Surinam, t. 1. ch. 5. p. 52, 53 and 54, gives a particular deſcription of the manchineel, and of its application as a poiſon to the arrows of the Indians; and he coolly adds, " Pour en convaincre les Eſpagnols, un Roi Indien bleſſa très légèrement d'un coup de fleche empoiſonnée, un enfant de douze ans fort ſain, à l'extrémité d'un doigt du pied, et ordonna tout de ſuite aux chirurgiens qu'il avoit eu ſoin d'appeller, de lui amputer la jambe au deſſus du genou: ce qui fût à peine fait, que les envoyés des Eſpagnols virent expirer l'enfant, non par les ſuites de l'opération, comme cela fût vérifié; mais par l'effet du poiſon qui s'étoit ſubitement répandu dans la maſſe du ſang, et avoit rapidement gagné les parties nobles, avant qu'on eut pu y apporter aucun ſecours." See alſo the relations reſpecting the Coya or Coyba, a ſpecies of poiſonous inſect common in South America. Ulloa's Voyage, v. 1. b. 6. ch. 2. p. 343 and 344. D'Acugna's and Acarete's Voyages and Diſcoveries, p. 81. 88. 148. 168.

There are many curious tales communicated by writers, about the women upon the river of the Amazons. Orellana, who ſeceded from his

poſed to kill by their effluvia[1], and at a very great diſtance.

commander Pizarro, an. 1539, firſt ſailed down this river; on the banks of which he had a ſkirmiſh with the natives, and killed many of them; amongſt the ſlain there were ſeveral women, who had fought by the ſide of their huſbands. Orellana, being of a romantic turn, improved this ſlight hint into a formal hiſtory of a great nation of Amazons ſettled upon this river, which he named Orellana after himſelf; from this ſtory, it received the name which it ſtill bears, and will always bear, of the river of the Amazons. Some writers, however, relate from this hiſtory all the circumſtances connected with the fabled Semiramis of the Eaſt. See D'Acugna's and Acarete's Voyages, ch. 7. p. 18. Collection of Voyages, v. 3. ch. 6. p. 100. Bryant's Ancient Mythol. v. 2. p. 97. 100. 104. 106. 301. 304. 448. v. 3. p. 416. Apollodor. l. 1. Plutarch in Theſ. Diod. Sicul. p. 163. Lafitau Mœurs des Sauvages, t. 1. p. 52. Gage's Survey, ch. 7. p. 43. Fermin, Deſcript. de Surin. v. 1. p. 55. Charlev. Hiſt. of Paraguay, v. 1. b. 2. p. 135. Rech. Philoſ. ſur les Amer. vol. 2. p. 105. et ſeq. P. Martyr de Novo Orbe, Dec. 1. l. 2. p. 13. Dec. 7. ch. 8. p. 269. ch. 9. p. 276. with his own belief of this fable.

Taſſo has exhibited a moſt tender picture in his Jeruſalem delivered of a female warrior, who fell with her huſband; of which Brooke has alſo a beautiful tranſlation, b. 1. v. 257. Hoole, b. 20. v. 654.

So late as the 15th century, the Engliſh ſaw four French women at the head of armies, viz. the wife of the Count of Montfort, in Bretagne; Edward the Second's Queen in England; the Maid of Orleans, in France; and Margaret of Anjou, Queen to Henry the VIth of England: the laſt of them was oppoſed to the great Earl of Warwick, and fought by the ſide of her huſband at the bloody battle of Nottingham in 1460. See alſo Charlev. Hiſt. of Parag. v. 1. l. 1. p. 39. Plin. in Vit. Agid. Tacit. Hiſt. l. 4. c. 67. Plut. Amat. p. 38. P. Martyr, p. 53. Boſſu's Louiſian. v. 1. p. 62. Rech. Philoſ. v. 1. p. 69. v. 2. p. 180. Boſman's Guinea, Let. 6. p. 79.

[1] Plutarch. Sympoſ. l. 5. c. 7. p. 680. Theſe were the people, who were eſteemed not capable of being drowned. There are many relations of perſons, whoſe effluvia was fatal to men and animals, expoſed thereto. See Purchas's Pilgrimage, in his Hiſtory of Machamut, a Mooriſh king. Winſtanley's Rarities, p. 163.

Mount

Mount Caucaſus [m], mount Pangæus in Thrace [n], and the Circean promontory [o] in Italy, were famous for uncommon plants. The like is ſaid of mount Pelion in Theſſaly; of which there is extant a very curious deſcription [p]. The herbs were ſuppoſed to have been firſt planted here by Chiron the Centaur [q].

[m] Auctor de Fluminibus, Phaſis.

[n] Ibid. Hebrus.

[o] Scholia in Apollon. Argonaut. l. 3. v. 311. Theophraſtus de Plantis, l. 8. c. 15.

[p] Apud Dicæarchum Georg. Gr. Minor. v. 2. p. 27.

[q] Chiron, ſo celebrated for his knowledge, was an aſſumed character, formed from a tower or temple of that name, which ſtood at Nephele in Theſſalia. It is a compound of Chir-on, the tower and temple of the ſun; it was inhabited by prieſts called Centauri, and was uſed as a ſeminary where young people were inſtructed, many of whom lived to be preſent at the Trojan war, as Neſtor, Machaon, Podalirius, Eneas, Achilles, &c. At this Chironian ſeminary, that machine of offence, ſince called the battering ram, was invented. It was firſt uſed at the Trojan war with a head reſembling a horſe, and by it a breach was made in the walls of the city, through which the Grecians entered; this gave riſe to the fable of the wooden horſe, which Homer has commemorated with martial dignity. The wooden horſe has been ſince changed into a battering ram. The learned Bryant ſuppoſes Chiron to have been a temple only. Analyſis, v. 1. p. 435. 438. v. 2. p. 438. 475. vol. 3. p. 515.

There were many edifices denominated Chironian, and ſacred to the ſun. Charon was of the ſame purport, and etymology; and was ſacred to the ſame deity. The moſt remarkable temple of this name ſtood oppoſite to Memphis on the weſtern ſide of the Nile, near the ſpot where moſt people of conſequence were buried, and being near the catacombs, all the perſons, who were brought to be there depoſited, had an offering made on their account, upon being landed on this ſhore. Hence aroſe the notion of the fee of Charon, and of the ferryman of that name. This ſuggeſtion is alſo made by Le Brun, Voyage au Levant, ch. 36. p. 192.

Circe

Circe and Calypſo are, like Medea, repreſented as deeply experienced in pharmacy and ſimples. Under theſe characters we have the hiſtory of Cuthite prieſteſſes, who preſided in particular temples near the ſea coaſt; and whoſe charms and incantations were thought to have a wonderful influence. The nymphs, who attended them, were a lower order in thoſe ſacred colleges; and were inſtructed by their ſuperiors in their arts and myſteries. Ovid gives a beautiful deſcription of Calypſo, and her attendants, who are engaged in theſe occupations.

Nereides, nymphæque ſimul, quæ vellera motis
Nulla trahunt digitis, nec fila ſequentia ducunt,
Gramina diſponunt, ſparſoſque ſine ordine flores
Secernunt calathis, variaſque coloribus herbas.
Ipſa, quod hæ faciunt, opus exigit: ipſa quid uſus
Quoque ſit in folio; quæ ſit concordia miſtis,
Novit, et advertens penſas examinat herbas [r].

[r] L. 14. v. 264.

Her maids, nor mind the loom, nor houſhold care,
Nor wage in needle-work a Scythian war;
But cull in caniſters diſaſtrous flow'rs,
And plants from haunted heaths, and fairy bow'rs,
With brazen ſickles reap'd at planetary hours.
Each doſe the goddeſs weighs with watchful eye,
So nice her art in impious pharmacy!

Garth's Ovid. l. 14.

SECTION

SECTION VI.

OF CHEMISTRY.

THOUGH chemiſtry, as a department of medicine, has but very lately been cultivated in a ſcientific manner, it was not unknown, in another view, to the antediluvian world, in which ſome degree of perfection had been acquired ſo early as the eighth [s] in deſcent from Adam, as we read of artificers in braſs [t] and iron [u] at this period.

[s] Geneſ. ch. iv. v. 22. Boerhaave ſuppoſes Tubal-Cain was the Hephaiſtos of the Egyptians and Greeks, the Horus of the Babylonians, and the Mulciber or Vulcan of the Romans. Elem. Chem. t. 1. p. 9.

[t] Braſs is made from copper, a metal which requires great art and induſtry to be produced from its ore or glebe. It is certain, however, that there are ſome rivers, which roll copper as well as ſilver in their ſtreams. Vid. Leſcarbot, Hiſt. de la N. France, p. 94. Hiſtor. de las Guerras Civil da Granada, p. 2. Anc. Relat. des Indes, et de la Chine, p. 20. Hiſt. Gener. des Voyages, t. 6. p. 50. et 484. Hellot de la Fonte des Mines, p. 15. Macquer Dictionnaire de Chemie, article Fer. The ingenious author has obligingly informed me, that he is preparing a new and enlarged edition of this excellent work. There is a good tranſlation of it in Engliſh, quarto, with valuable notes by M. Keir.

[u] One of the moſt untractable of all metals, is iron: its ore is friable, eaſily crumbled into powder; but it requires much pains, and the moſt vehement action of the fire, to render it malleable. Art de convertir le Fer, par M. de Reaumur, p. 2, 3. 390. 395.

The early hiſtories of many nations of antiquity prove, that metallurgic chemiſtry was one of the moſt remote inventions [w], though it is difficult to explain how mankind acquired this art [x]. The ancients,

[w] The Hiſtory of the Golden Calf, recorded by Moſes, has been produced by many as a proof of the metullurgic knowledge of mankind at that period, as the beſt modern chemiſts have admitted the difficulty of rendering gold potable. Boerhaavii, Elem. Chem. Dickenſoni Phyſicam Vet. et Nov. lib. 20. ſect. 4. p. 318. Frederic the IIId. King of Denmark, curious to put the operation in practice, which Moſes ſucceeded in, engaged ſome able chemiſts of his time to attempt it. The method which the Hebrew made uſe of, is thus related: "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and ſtrawed it upon the water, and made the children of Iſrael to drink of it," Exod. ch. xxxii. v. 20. And Moſes himſelf ſays, "I took the calf which ye had made, and burnt it with fire, and ſtamped it, and ground it very ſmall, even until it was as ſmall as duſt; and I caſt the duſt thereof into the brook that deſcended out of the mount," Deut. chap. ix. v. 21. See Dutens's Inquiry into the Origin of the Diſcoveries attributed to the Moderns, chap. 5. p. 238. et ſeq. Voltaire, Un Chretien contre ſix Juifs. Lettres de quelques Juifs, Portuguais, Allemands, et Polonois 12. Paris 1776. Le Vieillard du Mont Caucaſe aux Juifs Portuguais, Allemands, et Polonois 1778.

[x] Goguet, in his excellent collection, intitled, L'Origine des Loix, &c. v. 1. l. 2. ch. 4. ſpeaks particularly upon this ſubject. He ſuppoſes that volcanoes might poſſibly give men ſome idea of metallurgy. The ſtreams of melted minerals, which from time to time are thrown up from theſe natural ſurfaces (Buffon Hiſt. Nat. t. 1. p. 502, 503. 507. 515. 533. Alonſ. Barba, t. 2. p. 205), might probably put men upon trying to work metals by the help of fire. What renders this conjecture the more credible, is, that thoſe perſons who are repreſented as the inventors of metallurgy, both by the fables and hiſtories of antiquity, lived in countries famous for volcanoes. Diod. l. 5. p. 335. Strabo, l. 6. p. 423. Pauſan. l. 10. c. 11. Bochart, Chan. l. 1. c. 12. p. 431. Ancient writers, however, have attributed this diſcovery to the burning of foreſts, where the ſoil contained metals; the violence of the fire, according to them, having melted the metals, they flowed out and diffuſed themſelves upon the ſurface of the ground. Lucret. l. 5. v. 12. et 41, &c. It was in this manner, according to the old traditions of Greece, that iron was diſcovered on

cients, indeed, conſidered the invention of metallurgy to be ſo divine and marvellous, as to aſcribe it to celeſtial beings [y]. The Egyptians gave the honour of this diſcovery to their firſt ſovereigns [z], from one of whom the term of chemiſtry is derived [a]; and this branch

on mount Ida, Marm. Oxon. Ep. 11. Seneca, Ep. 90. p. 405. Clem. Alexand. Strom. l. 1. p. 401. It was to a ſimilar accident they attribute the diſcovery of the ſilver mines in the Pyrenees, Ariſt. de Mirab. Auſcult. p. 1157. Diod. l. 5. p. 358. Strabo, l. 3. p. 217, 218. Athen. l. 6. p. 233. It is related of certain ſailors, that having landed on an unknown iſland, and kindled a fire at the foot of a mountain, they obſerved ſilver flowing from it. Anc. Relations des Indes, et de la Chine, p. 6. It is reported alſo, that the leader of a new colony, ſettled not long ago in Paraguay, obſerving a ſtone of uncommon hardneſs, and ſpotted with black, threw it into a very hot fire; and ſome time after, he ſaw a quantity of as good iron as any uſed in Europe running from the fire, Lettr. Edif. t. 11. p. 419, 420. It is likewiſe ſaid, that the captain of a Spaniſh ſhip, being obliged to put in at a deſert iſland, there repaired his ſhip's furnace. In making the hearth, he uſed ſeveral layers of earth: when he arrived at Acapulco, the whole crew were greatly ſurprized to find under the aſh-pan of the furnace a ſolid maſs of gold, which the violence of the fire had melted and ſeparated from the earth, Mem. de Trevoux, Sept. 1713. p. 1549. Gemelli, t. 5. p. 296, et ſeq. I am inclined to think, concludes this agreeable writer, that ſome ſuch accidents as theſe might give the firſt hint of the art of working metals. Perhaps ſome perſon by chance expoſed earth or ſtones, which contained metals, to the heat of a violent fire, and took notice of a liquid matter running from it, which formed itſelf into different ſhapes, and became hard as it cooled. This would excite curioſity; the experiment would be repeated; and thus by degrees they would find out the art of melting metals.

[y] Syncell. p. 14.

[z] Agatarchid. apud Phot. c. 11. p. 1341. Diod. l. 5. p. 19. l. 3. p. 184. Palæph. in Chron. Paſchal. p. 45. The Egyptians attributed theſe inventions to Vulcan, one of their firſt ſovereigns. Cedren. p. 19. Suid. t. 2. p. 85. Conf. Plin. l. 7. ſect. 57. p. 413.

[a] Chemia, Χημια, ſignifies the Egyptian art. The country itſelf was named Chemia,

branch of the art was arrived at great perfection [b] in that nation, and in ſeveral countries of Aſia [c], as early as the days of Abraham [d].

The Phœnicians, ſimilar to the Egyptians, from whom they were a colony [e], attributed this uſeful art to their ancient heroes and deities [f].

Though refining, ſmelting, or fuſion, and other branches of metallurgic chemiſtry, might require the

Chemia, and Chamia, or the land of Cham. Another ſenſe of Chemia, and Al-Chemia, is a proceſs by fire. Cham was worſhipped under the great luminary the ſun; hence the Auritæ, Oritæ, &c. Vid. Diod. l. 2. p. 63. Clem. Alexand. Stromata, l. 5. p. 657. Herodot. l. 3. c. 129. Bryant's Ancient Mythology, v. 3. p. 299. Boerhaave Elem. Chemiæ, v. 1. p. 8. Pſalm cv. Suidas voce χημεια. Dutens's Inquiry into the Origin of the Diſcoveries attributed to the Moderns, &c. ch. 5. p. 235.

[b] Diod. l. 1. p. 19.

[c] Abraham drew his ſabre to ſacrifice his ſon. The ancient patriarchs were employed in ſhearing of their ſheep. In the book of Job we have a particular account of the finding and working of metals. Eliezer made Rebecca a preſent of ear-rings of gold and ſilver. Judah gave his ſignet and his ring to Tamar in pledge. Pharaoh gave Joſeph his ring, and put a gold chain about his neck. Geneſ. ch. 13. v. 2. ch. 23. v. 15. ch. 24. v. 22. 53. ch. 38. v. 18. ch. 41. v. 42. Diod. l. 1. p. 19. l. 2. p. 122. Plin. l. 31. ſect. 15. p. 614.

[d] Abraham flouriſhed about 1900 years before the Chriſtian æra, which was not above two centuries after the Noachian flood; and at leaſt 150 years before the kingdom of Argos was ſuppoſed to have been founded by Inachus.

[e] See Note 133.

[f] Sanchoniath. apud Euſeb. p. 35.

experience

experience of many ages before a ſcientific knowledge of the art could be acquired, yet many natural events might very early introduce an acquaintance with ſome particular metals [g]. In ſome countries, after violent rains, metals, as well as precious ſtones [h], are found in the

[g] Vid. Alonſo Barba, l. 1. c. 23. Alex. ab Alex. Gen. Dier. l. 4. c. 9. Johnſton. Thaumat. Claſſ. 4. c. 26. Journal des Sçav. May 1683. p. 90.

[h] Diod. Sic. l. 4. Nat. Com. l. 6. Strabo, l. 11. Purchas's Pilgrimage, l. 4. c. 1. p. 291. Voyage de Frezier, p. 121. Voy. de Coreal, t. 2. p. 101. De la Font des Mines, par M. Hellot, p. 13 et 35. Along the valley de la Paz flows a pretty large river; and in the year 1730 an Indian happening to waſh his feet in it, diſcovered a lump of gold, of ſo large a ſize, that the Marquis de Caſtel-Fuerte gave twelve thouſand pieces of eight for it, and ſent it to Spain, as a preſent worthy the curioſity of his ſovereign. Don Ulloa's Voyage, v. 2. b. 7. ch. 14. p. 159. And Garcilaſſo le la Vega, in his Hiſt. des Yncas, mentions the diſcovery of gold with ſtone not leſs than a man's head in ſize, anno 1556. The perſon to whom it belonged was a man of fortune, but he thought it ſo immenſely valuable, that he ſailed with it from South America, purpoſely to preſent it to Philip II. of Spain; but the veſſel in which he embarked was ſhipwrecked, t. 2. l. 8. ch. 24. p. 354, 355. P. Martyr ſays, that Andreas Moralis, a pilot (who had travelled thoſe coaſts with De La Coſſa) had a precious diamond, which he bought of a naked young man in the region of Cumana, in the province of Paria. This ſtone was as long as two joints of a man's middle finger, and as big as the firſt joint of the thumb, being alſo painted on every ſide, conſiſting of eight ſquares perfectly formed by nature. The young man of Cumana wore this ſtone about his neck, and ſold it to Andreas Moralis for five of our counterfeit ſtones, made of glaſs of divers colours, wherewith the ignorant young man was greatly delighted. Dec. 3. ch. 4. p. 119. See Cortez conqueſt of New Spain, in which is an inventory of the firſt treaſure brought from South America, under the command of Grijalva, p. 12, 13, 14. And alſo the inventory made by Cortez at Mexico, while Montezuma was his priſoner, p. 94, 95, 96. and p. 233, 234. 363. The Diſcovery of Florida by Capt. Ribault, an. 1562. In the third voyage of Columbus, when he firſt landed at Paria, they obſerved one Indian with a ſingle grain of gold, as big as an apple. Collect. of Voy. v. 1. ch. 3. p. 78. And

the rivulets; and torrents pouring from mountains depoſit gold upon the ſand and gravel in the valleys [i], or in the gutters made by ſuch inundations [k], as in the

when Columbus, who doubled for us the works of the creation, was firſt at Hiſpaniola, an Indian came to the ſhore with a piece of gold that weighed four ounces, and holding it in one hand, ſtretched out the other, and an hawk's bill being put into it, he let go the gold, and ran away, thinking he had cheated the Spaniards. Ibid. p. 26. In 1476, the largeſt diamond in Europe, taken by a Swiſs ſoldier in the battle of Granſon, was ſold by him to his general for a crown. Luxury was then unknown in Swiſſerland, for about this time the deputies of Berne preſented a remonſtrance to Charles the Raſh, Duke of Burgundy, ſetting forth, that their whole country was not worth the ſpurs worn by his knights. Oeuvres de Voltaire, t. 3. ch. 81.

This ſimplicity and ruſticity of the Swiſs is analagous to the ſtate of Holland in 1608. It is ſaid, that as the Marquis of Spinola and the Preſident Richardot were going to the Hague, in the period above mentioned, to negotiate the firſt truce with the Hollanders, they ſaw on their way eight or ten perſons come on ſhore out of a boat, who, ſitting down on the graſs, made a plentiful meal upon bread, butter, cheeſe, and a draught of beer, each of them carrying his own proviſion with him. The Spaniſh embaſſador aſking a countryman who theſe travellers were, was anſwered, "They are the deputies of our ſovereign lords and maſters the ſtates." Upon which the embaſſador cried out, "Theſe people are never to be conquered; we muſt make peace with them." This is nearly the ſame thing as is ſaid to have happened between the King of Perſia's embaſſadors, and thoſe of the Lacedemonians.

[i] Anſon's Voy. 4to. p. 42. Lettr. Edif. des Jeſuit. t. 4. p. 92. Rep. des Lettr. t. 14. p. 1318. Voy. de Coreal, t. 1. p. 235. Don Ulloa's Voyage, v. 2. b. 7. ch. 13. p. 153. In conſequence of the gold found in Guinea, the name of guineas originated; this name the Engliſh gave to the coin, which they ſtruck from the gold they found in this country. Boſman, he ſays, ſaw a very large maſs of gold, in his deſcription of the coaſt of Guinea. Let. 6. p. 81. and Let. 7. p. 90.

[k] Lettr. Edif. t. 2. p. 73. Hiſt. Gen. des Voyag. t. 10. p. 458. The ancients ſpeak alſo of ſeveral rivers very famous for rolling down gold, ſilver,

the kingdom of Achem, where it is not neceſſary to dig into the earth for this valuable metal.

In like manner various accidents might diſcover the mineral ſubſtances, which the earth concealed in her boſom, as hiſtory abundantly teſtifies[1]. There was a time,

ſilver, copper, and tin, in their waters. Plin. l. 33. ſect. 21. p. 616. Lettr. Edif. t. 4. p. 9. Voyag. de Pyrard. p. 150. There are rivers which ſtill poſſeſs this property. Leſcarbot, Hiſt. de la N. France, p. 94. Vide Note, p. 97. and an Account of M. Commerſon and his Voyage round the World, in the Abbé Rozier's Obſervations ſur la Phyſique, ſur l'Hiſtoire Naturelle, &c.

[1] The learned Goguet, in his Origine des Loix, l. 2. ch. 4. obſerves, that thunder might break off rocks or mountains, and thereby betray the precious metals they contained. Juſtin. l. 44. c. 3. Alonſo Barba, l. 1. c. 23. p. 86. Hellot de la Fonte des Mines, p. 93. A gold mine was diſcovered in Peru by ſuch an accident about the end of the laſt century. Voyag. de Frezier, pag. 147. Voyage au Perou par D. Ant. d'Ulloa, tom. 1. pag. 532. Ulloa's Voyage to South America. Sometimes winds, by tearing up the trees by their roots, have diſcovered metals and minerals. Alonſo Barba, l. 1. p. 85. It is well known how the famous mines of Potoſi were diſcovered. An Indian of Porco, named Gualpa, or Huelpa, in the year 1545, climbing up ſome rocks covered with trees and buſhes in purſuit of ſome wild goats, took hold of a ſmall tree, which grew in the cleft of a rock, and pulled it up by the root; he obſerved ſomething glitter in the hole, which, upon examination, he found to be a maſs of ſilver. Acaſta, Hiſt. Nat. des Indes, fol. 139. v. Garcilaſſo, Hiſt. des Yncas, t. 2. l. 8. c. 24. p. 357. Ulloa's Voyage, v. 2. b. 7. ch. 13. p. 147. Near the city of La Conception, at a place called Eſtancia del Rey, the king's ſtation, where, by waſhing, they get thoſe bits of gold, which the Spaniards called Pepitas, that is, grains; there have been ſome found weighing ten marks, or eighty ounces, and extraordinary fine. Near the Cordilleras, there are mines of pure copper, ſo ſingular, that there have been found in them maſſes of above an hundred quintals weight, each quintal being an hundred weight. The Indians call one of thoſe mountains Payen, that is, copper; and Don John Melendes, who

time, however, when the uſe of metals was unknown [m], when people employed flints, ſtones, the horns of animals, the bones of fiſhes, ſhells, reeds, and thorns, for all the purpoſes in which civilized nations uſe metals at preſent [n]: and even till within theſe few years, nations highly civilized, were totally

who made the diſcovery, called it St. Joſeph. He drew thence one piece of 40 quintals weight, of which he was, during my ſtay at La Conception, making ſix field-pieces, all ſix pounders. Voyage de Frezier, p. 82. The ſame author, p. 169. mentions, that at Chuquiago, two leagues from La Paz, there are maſſes of pure gold, one of which weighed 514 ounces, and was bought by the Count de la Moncloa, Viceroy of Peru, to preſent it to the King of Spain. Another of 360 ounces weight fell into the hands of Don John de Mur in 1710, whilſt he was corregidor of Arica. Upon the frequency and quantity of gold and mines, ſee Boſſu's Louiſiana, v. 1. p. 9. Recherch. Phil. ſur les Amer. v. 1. p. 85. and particularly P. Martyr, de Novo Orbe, Dec. 1. l. 2. p. 17. l. 3. p. 19, 20. l. 3. p. 28. l. 9. p. 48. Dec. 2. ch. 1. p. 64. ch. 3. p. 52. ch. 4. p. 75. ch. 7. p. 85. Dec. 3. ch. 2. p. 102. 104. ch. 3. p. 107. ch. 4. p. 119. Dec. 3. ch. 7. p. 134. Dec. 3. ch. 8. p. 140. ch. 9. p. 145. ch. 10. p. 147. 152. Dec. 5. ch. 3. p. 194. ch. 5. p. 206. ch. 7. p. 214. ch. 10. p. 229. Dec. 6. ch. 2. p. 236. ch. 3. p. 238. Dec. 7. ch. 4. p. 259. ch. 8. p. 270. Wafer's Voyages, &c. p. 32. Deſcription of the Iſthmus of America, p. 69. 197.

[m] Plato, de Leg. lib. 3. p. 805. Agatarchid. apud Phot. c. 48. p. 1369. Diod. lib. 3. p. 213. Strab. lib. 15. p. 1025. et 1032. lib. 16. p. 1123. Hiſt. Gen. des Voyag. t. 2. p. 643. Voyag. de Coreal, t. 1. p. 228. Mœurs des Sauvages, t. 2. p. 109.

[n] Herod. lib. 7. Diod. lib. 3. p. 185. Strabo, lib. 15. p. 1050. Lett. Edif. t. 11. p. 450. Voyage de Frezier, p. 64. 109, and 214. Hiſt. Nat. de l'Iſland, t. 2. p. 219. Voyag. à la Baye d'Hudſon, t. 2. p. 167. Hiſt. Gen. des Voyag. t. 1. p. 9. and 22. Rech. des Voyag. Nord, t. 1. p. 220.

unac-

unacquainted with metals; while agriculture [o], and many ingenious arts were cultivated [p].

But the knowledge of metallurgy, and of chemiſtry in general, muſt have been long retarded for want of the principal agent in their operations, the diſcovery of fire [q], which the ancients deemed ſo important, that

[o] Goguet, in his Origine des Loix, &c. lib. 2. c. 4. ſays, that "without the art of working metals, agriculture never could have made any great progreſs, or have arrived at that degree of perfection in which we find it in the very firſt ages in ſome countries." The Hiſtory of Otaheite ſeems to oppoſe this conjecture. See Hawkeſworth's Voyages. Parkinſon's Journal. Cook's Voyages; in which we meet with many beautiful deſcriptions of the agriculture of Otaheite.

[p] See the preceding Voyages, and particularly the Deſcription of Oberea's Pyramid. Hawkeſworth's Voyages. And Cook's Account of a Naval Review near Otaheite, v. 1. p. 319.

[q] The inhabitants of the Marian Iſlands, which were diſcovered in 1521, had no idea of fire. Never was aſtoniſhment greater than theirs, when they ſaw it, on the deſcent of Magellan on one of their iſlands. At firſt they believed it to be a kind of animal that fixed itſelf to and fed upon wood. Some of them who approached too near it, being burnt, the reſt were terrified, and durſt only look upon it at a diſtance. They were afraid, they ſaid, of being bit, or leſt that dreadful animal ſhould wound them with his violent reſpiration; for theſe were the firſt notions they formed of the heat and flame. Hiſt. des Iſles Mariannes, par P. le Gobien, p. 44. Gem. Careri, Voyag. du Tour du Monde, t. 5. l. 3. ch. 5. p. 298. Such probably were the notions the Greeks originally formed of them. See Plut. t. 2. p. 86.

The inhabitants of the Philippine and Canary Iſlands were formerly as ignorant as thoſe of the Marian. Hiſt. Gen. des Voyag, t. 2. p. 229. Hornius de Origin. Americ. lib. 1. c. 8. lib. 2. c. 9. In the iſland of Las Jordenas belonging to China, the uſe of fire was lately unknown. (Locis citat.) The ſame is ſaid of ſeveral nations in America (Mœurs des Sauv. t. 1. p. 40.) particularly of the Amikouans, a people of South America,

 diſcovered

that they preſerved the names of thoſe, to whom they thought themſelves indebted for it [r]: though flints ſeem ſo familiar with us, it was many ages before Prometheus [s] was ſuppoſed to ſtrike fire from thoſe ſubſtances;

diſcovered but a little while ago. Lett. Edif. t. 20. p. 224. This nation dwells in a mountainous country, far from the ſea, and where there are no navigable rivers. La Condamine Relat. de la Riviere des Amazones, p. 106. This ignorance probably gave riſe to the cuſtom of eating the fleſh of animals raw, which has prevailed in ſome antient nations, and is ſtill uſed in many countries at preſent. Herod. lib. 1. n. 202. lib. 3. n. 98, 99. Arrian. Indic. p. 520. 566. Ariſt. de Mor. lib. 7. c. 6. t. 2. g. 91. A. Martini, Hiſt. de la Chine, t. 1. p. 20. Anc. Relat. des Indes, et de la Chine, p. 5. 15. Euſeb. Præp. Evang. lib. 6. p. 274. B. Voyages de J. de Lery, p. 46. Rec. des Voyag. au Nord, t. 1. p. 226. 262. t. 8. p. 174. 203. 378. Lett. Edif. t. 4. p. 71, 72. t. 23. p. 239. t. 26. p. 286. Rec. des Voyag. de la comp. des Ind. Holland. t. 1. p. 579. 586. t. 5. p. 38. 101. 172. Goguet, l'Origine des Loix, &c. v. 1. lib. 2. See alſo the late Voyages to the South Seas. The people in the iſland of Otaheite, lately diſcovered in the South Sea, far excel moſt of the Americans in the knowledge and practice of ingenious arts, and yet they had not invented any method of boiling water; and having no veſſel that would bear the fire, they had no more idea that water could be made hot, than that it could be made ſolid. Hawkeſworth's Voyages, v. 1. p. 466. 484. Lord Monboddo, in his Origin of Language, ſpeaking of the Ἰχθυοφαγοι, and the Ὑλοφαγοι of Diodorus Siculus, ſays, they had had no uſe of fire, but roaſted their fiſh upon the rocks by the heat of the ſun.

[r] Sanchon. apud. Euſeb. p. 34. Diod. lib. 1. p. 17. lib. 5. p. 381. Martini, Hiſt. de la Chine, t. 1. p. 21. Hygin. Fab. 144. Pauſ. lib. 2. c. 19.

[s] About 1715 years before Chriſt. Vid. Plin. lib. 7. ſect. 57. p. 415. The ferula of the ancients (Νάρθηκα from Ναρθηξ) is a plant, whoſe ſtalk is full of white ſpongy pith or marrow (Corol. Inſt. Rei Herb. 22.) which being well dried, takes fire like a match; this fire holds a long time, very gently conſuming the marrow without damaging the bark, which makes the Aſiatics uſe this plant in carrying fire from one place to another. This uſe is of the earlieſt antiquity, and may help to explain a paſſage in

ſubſtances; and the diſcovery appeared ſo great, that he was ſaid to have ſtolen it from heaven, and to have been the inventor of arts.

Accident might have diſcovered to primeval nations, where no ſuch bodies were to be found, that the friction of two pieces of wood againſt each other would produce fire [t]. The Phœnicians [u], the Chineſe [w], and

in Heſiod (Op. et Dies, ver. 52.) who, ſpeaking of the fire which Prometheus ſtole from heaven (Clara Promethei munere ligna fumus. Mact. Epigr. l. 14.) ſays, that he brought it in a ferula. The foundation of this fable doubtleſs proceeds from his inventing the ſteel (Diod. Sic. Biblioth. Hiſt. lib. 5.) that ſtrikes fire with flint. Tournefort's Voyage into the Levant, v. 1. l. 6. p. 260.

[t] N. Relat. de la France Equinoſe, p. 178. Hiſt. de la Virginie, p. 313. Hiſt. Nat. de l'Iſlande, t. 2. p. 201. Voyag. by Dampier, t. 1. p. 143. Father Hennepin was an early witneſs of the manner of procuring fire uſed by the Northern Indians, which I ſhall give in his own words: "As ſoon as we got on ſhore, an Indian fell to cutting of graſs, which he made into three little heaps, and bade us ſit down upon them. Then he took a piece of cedar, which was full of little round holes, into one of which he thruſt a ſtick of a harder ſubſtance than the cedar, and began to rub it about briſkly between the palms of his hands, till at length it took fire." New Diſcovery of a large Country in America, p. 162. See alſo his Continuation, p. 112. Labat Voyage aux Iſles, t. 4. ch. 16. p. 343. There is alſo a particular Deſcription of the ſame. Mœurs des Sauvages. This method was ſometimes uſed by the ancient Perſians to kindle the conſecrated fire. Picart's Relig. Ceremonies, v. 5. p. 412.

[u] The Phœnicians, who were once ignorant of the uſe of fire (Banier, Explic. des Fab. t. 3. p. 201.) attribute their diſcovery of it to the colliſion of trees and reeds from the violence of the wind. Sanchon. apud Euſeb. p. 34, 35. Thucyd. lib. 2. n. 77. p. 147. Lucret. lib. 1. v. 876. lib. 6. v. 1097. Vitruſ. lib. 2. c. 1. Diod. lib. 3. p. 217. Plin. 12. ſect. 42. p. 669. Suidas Voce Δρυμος, l. 1. p. 629. Memoir. de Trev. Jan. 1749. p. 129.

[w] The Chineſe, who confeſs that their progenitors were unacquainted with

the Greeks [x], have preſerved ſuch traditions of its origin. Many natural phenomena might likewiſe afford it: by lightning alone we frequently experience its exiſtence, and the Egyptians firſt traced it from this ſource [y]. Volcanoes afford one both more obvious and permanent; as well as aphtha and other inflammable matters, which abound in many countries [z].

In

with the uſe of fire (Martini Hiſt. de la Chine, t. 1. p. 20. Eſſai ſur les Hierogl. des Egypt. p. 448.) ſay, that Sui-gin-ſchi, one of their firſt kings, taught them how to kindle fire, by rubbing two pieces of wood ſtrongly againſt each other. (In locis citatis).

[x] The Greeks acknowledge, that their anceſtors were once without the uſe of fire (Diod. lib. 5. p. 584. Plutarch. t. 2. p. 86. Pauſ. lib. 2. c. 29.) and that it was diſcovered by the friction of two ſticks. Plin. lib. 4. ſect. 22. p. 212. Solin. c. 11. p. 22. Acad. des Inſcript. t. 3. p. 385. Tournefort, Voyag. du Levant. t. 1. p. 244.

[y] Diod. lib. 1. p. 17.

[z] Phyſique de Rohault. vol. 2. p. 237. Journal des Rav. Avril 1685. p. 104. Colonne Hiſt. Natur. t. 1. c. 4. Hiſt. Nat. de l'Iſlande, t. 1. p. 8. 109. Mem. de Trev. Jan. 1702. p. 9. Merc. de France, Oct. 1726. p. 2249. 2254. Dec. 1732. p. 2866. Jan. 1733. p. 129. Febr. p. 34. In ſome places of Italy (Mem. de Trev. Oct. 1708. p. 1753. Acad. de Sciences Année 1706. M. p. 336.), and elſewhere (Piganiol. de la Force, Deſcript. de la France, l. 5. p. 12.), the earth ſets fire to any combuſtible matter that is laid upon its ſurface. In the province of Kamſi in China there are burning wells, where the inhabitants dreſs their victuals by ſuſpending their pots over the mouths of them. (Hiſt. de la Chine, par le P. Sunido, p. 30. Martini, Atlas Sirv. p. 37.) There are the like in Perſia, where the ancient ſovereigns of that country erected their kitchens. Ariſt. de Mirab. Auſcult. p. 1153. 1163. In ſeveral countries there are ſprings of water ſo hot, that the inhabitants boil their meat in them only by immerſion, without a pot, or any other veſſel. Journ. des Sçav. Mai 1665. p. 73. Hiſt. Nat. de l'Iſlande, t. 1. p. 28. Geograph. de Varen. t. 2. p. 374. Edit. Paris 12. 1755. It often happens, that ſubterraneous fires, breaking out in the midſt of foreſts, woods, and coppices, ſet them on

The art of dyeing, and of fixing certain colours, was a department of chemiſtry cultivated in very early times [a]. The Tyrian purple is proverbial from its cele-

on fire, and deſtroy them. (Strab. lib. 12. p. 812. Acad. des Scien. t. 1. p. 426.) Goguet, l'Origine des Loix, lib. 2. Ulloa's Voyag. v. 2. b. 7. ch. 2. p. 23. ch. 7. p. 80. et ſeq. Sonnerat, in his Voyage de la Nouvelle Guinée, &c. ſays, he found, about two leagues from Calamba, in a ſmall village, a rivulet, whoſe water was boiling hot; for Reaumur's thermometer being plunged into it, even at the diſtance of a league from its ſource, roſe to 69 degrees, and yet the author found there, to his inexpreſſible ſurprize, plants and ſhrubs in the fulleſt vigour, though their roots were ſteeped perpetually in this boiling water, and their branches were ſurrounded with the thick vapour it ſent forth, a vapour ſo ſuffocating, that the ſwallows, which ventured to paſs over the ſtream, even at the height of ſeven or eight feet, fell down motionleſs. The author alſo ſaw fiſh ſwim in this boiling water with ſuch agility, that he was unable to catch one. He obſerved they had brown ſcales, and were about four inches long.

[a] Various dyes, beſides the purple, were diſcovered in theſe early periods of the world; and their colours were very durable. Plin. l. 9. ſect. 62. Plutarch, in the Life of Alexander, tells us, that the conqueror found among the treaſures of the king of Perſia a prodigious quantity of purple ſtuffs, which for one hundred and eighty years (the time they had been kept) preſerved all their luſtre and their primitive freſhneſs. Plut. t. 2. p. 433. B. and p. 686. D.

We find in Herodotus (ſays Goguet, in his Origine des Arts, l. 2. c. 2. art. 1.) that certain people on the borders of the Caſpian ſea imprinted on their ſtuffs deſigns either of animals or flowers, whoſe colour never changed, and laſted as long even as the wool of which their cloths were made. They uſed for this buſineſs the leaves of certain trees, which they bruiſed, and diluted in water. Herod. l. 1. n. 203. We know that the ſavages of Chili make, with certain plants, dyes, which will bear waſhing with ſoap many times without loſing their colour. Voyag. de Frezier, p. 72. Pliny deſcribes the way which the Egyptians made painted linen, whoſe colours were ſo adheſive, that it was not poſſible to change them, whatever waſhings they afterwards gave to the cloth, which became firmer by admitting the dye. L. 35. ſect. 42. p. 709.

celebrity [b]; it became at length a royal colour, that was ſpecially conſecrated to the ſervice of the Deity. Moſes uſed ſtuffs of this colour for the works of the tabernacle, and for the habits of the high prieſt. Among the preſents which the Iſraelites made to Gideon, the Scripture makes mention of purple habits found among the ſpoils of the kings of Midian [c]. The Babylonians gave purple habits to their idols [d]. The Pagans were even perſuaded, that the purple dye had a particular virtue, and was capable of appeaſing the wrath of the gods [e]. Homer gives purple veſtments to heroes and princes [f]. The Phœnicians themſelves reſerved this colour for their ſovereigns [g], and moſt nations of antiquity have adopted the cuſtom, and many of the modern ſtill continue it.

The ſpecies of murex [h], from whence the Tyrian purple

Moſes ſpeaks of ſtuffs dyed ſky-blue, purple, and double ſcarlet; and alſo of the ſkins of ſheep dyed orange and violet. Exod. ch. xxv. v. 4, 5.

[b] Vide Ariſt. Hiſt. Animal. l. 5. c. 15. p. 844. Plin. l. 1. ſect. 63. p. 527. l. 22. ſect. 3. Athen. l. 12. p. 526. D.

[c] Judges, ch. viii. v. 26.

[d] Jeremiah, ch. x. v. 9. Baruch, ch. vi. v. 12. and 71.

[e] Diis advocatur placandis. Plin. l. 9. ſect. 60. p. 525. Cicero, Epiſt. ad Attic. l. 2. Ep. 9. t. 8. p. 115.

[f] Iliad. l. 4. v. 144. l. 5. v. 73. l. 6. v. 219. 273. 363.

[g] Cedren. p. 18. Vide Suid. in Voce Ηρακλης, t. 2. p. 73.

[h] The purple dye was drawn from many ſorts of ſea-ſhells. The beſt were

purple was procured, is found in many parts of Europe, on the coaſts of England [i], Poitou [k], and Pro-

were found near the iſle where New Tyre was built. Plin. l. 6. ſect. 60. p. 524. They fiſhed for them in other places of the Mediterranean. The coaſts of Africa were famous for the purple of Getulia. Plin. l. 5. ſect. 1. p. 242. l. 9. ſect. 60. p. 524. The coaſts of Europe ſupplied the purple of Laconia, which they had in great eſteem. Ibid. Pauſan. l. 3. c. 21. p. 294. l. 10. c. 37. p. 893. Horat. Carmin. l. 2. Od. 18. v. 8. Pliny ranges in two claſſes all the ſorts of teſtaceous fiſh which ſerved to dye purple; the buccina or trumpet-fiſh, are the ſhells called *purples*, from the name of the colour they furniſh. Plin. l. 9. ſect. 61. p. 525. Theſe laſt were particularly ſought after. They found, by the account of the ancients, in the throat of the fiſh, a white vein, which contained a dark red colour. Ariſt. Hiſt. Anim. l. 5. c. 15. p. 844. Plin. l. 9. ſect. 60. p. 524. This was the ground of purple dye. All the reſt of the ſhell was uſeleſs. Ibid. Vitruv. l. 7. c. 13. The eſſential point was to take theſe fiſhes alive; for the moment of their death they loſt this precious liquor. Ibid. Ælian. de Animal. l. 7. c. 1. They collected it carefully. After having left it to macerate in ſalt for three days, they mixed it with a certain quantity of water. They boiled the whole in a leaden pot over a ſlow and moderate fire for ten days. They afterwards put in the wool, being well waſhed, cleanſed, and properly prepared. Cicero, Philoſ. Frag. t. 3. p. 424. At firſt they left it to ſoak for five hours; they then took it out, carded it, and put it again into the boiler, till all the dye was drank up and conſumed. Plin. l. 9. ſect. 62. p. 526. They were obliged to mix different ſorts of ſhells to make purple. Ibid. They added to it various ſorts of ingredients, as nitre, human urine, water, ſalt, and fucus, a ſea-plant of which the beſt ſort is found in abundance on the rocks of the iſle of Crete. Ibid. p. 526. ſect. 64. p. 527. l. 13. ſect. 48. p. 700. l. 26. ſect. 66. l. 31. ſect. 46. p. 565. l. 32. ſect. 22. p. 581. Plutarch, t. 2. p. 433. Theoph. Hiſt. Plant. l. 4. c. 7. p. 82. Turneb. Adverſar. l. 9. c. 5. Conf. Fab. Column. de Purpura ex Animali Teſtaceo fuſa. The Syrians uſed nothing to make their colour, but purple ſhells taken out at ſea. They made a bath of the liquor they drew from theſe fiſhes. They ſteeped their wool in this a certain time. They afterwards took it out, and put it into another boiler, where there was nothing but buccina, or trumpet-fiſh. Plin. l. 9. ſect. 62. p. 526.

[i] Journal. des Sçav.. Aout. 1686. p. 195, &c.

[k] Acad. des Sciences, An. 1711. Mem. p. 168, et 179.

vence,

vence [l], and the manufacture of it is now carried on at Panama in South America [m]: but the diſcovery of cochineal has afforded an excellent ſubſtitute for the juice of the murex [n].

The invention of the Phœnician purple has been attributed to a ſhepherd's dog [o], who, preſſed by hunger, broke a ſhell on the ſea-ſhore: the blood which ran from it ſtained the dog's mouth with ſuch a colour, as ſtruck with admiration thoſe that ſaw it [p]. Others, however, give it a nobler origin, and attri-

[l] Acad. des Scien. An. 1736. Mem. p. 49.

[m] Ulloa's Voy. to South America, v. 1. l. 4. ch. 8. p. 168, 169, 170. wherein is related a particular deſcription of the preparation of that exquiſite purple, ſo highly eſteemed among the ancients.

[n] The difficulty of collecting the purple dye, and the conſequent expence of it, would tend to its diſuſe. The vein of the ſhell-fiſh, from whence they got the purple, only furniſhed a very ſmall quantity of liquor. Beſides, it muſt be collected before the death of the fiſh, without reckoning the other preparations, which required much time and precaution, and without mentioning the riſk they ran in fiſhing for theſe ſhells at the bottom of the ſea. Vid. Acad. des Sciences 1736. Hiſt. p. 8. Ariſt. Hiſt. Animal. l. 5. c. 15. p. 844. Plin. l. 22. ſect. 3. Acad. des Scien. 1711. Mem. p. 166, 167.

[o] It is ſaid, that the ſhepherd wiped the mouth of this animal, which he thought bloody, with wool. Hercules took that wool, and carried it to the king of Phœnicia. Palæphat. Achil. Tatius de Clitophon. et Leucipp. Amor. l. 2. p. 87. Palæphat. in Chron. Paſchal. p. 43. Caſſiodor. Viar. l. 1. Ep. 2. p. 4. Goguet, l'Origine des Loix, &c. l. 2. c. 2. art. 1.

[p] Ibid.

bute

bute the diſcovery to the Tyrian Hercules [q], the companion of Jaſon in the Argonautic expedition, 79 years befor the taking of Troy, and 1263 years before

[q] The ancients, obſerves the learned Bryant, in his Mythology, v. 1. p. 343. very gratefully gave the merit of every uſeful and ſalutary invention to the gods. Ceres was ſuppoſed to have diſcovered to men corn and bread; Oſiris ſhewed them the uſe of the plough; Cinyras of the harp; Veſta taught them to build. Every deity was looked up to as the cauſe of ſome bleſſing. The diſcovery of the purple dye to Hercules of Tyre; the ſame who by Palæphatus is ſtiled Hercules Philoſophus. But ſome will not allow him this honour; but ſay, that the dog of Hercules was the diſcoverer, as Caſſiodorus obſerves, "Cum famæ canis avida in Tyrio littore projecta conchylia impreſſis mandibulis contudiſſet, illa naturaliter humorem ſanguineum diffluentia ora ejus mirabili colore tinxerunt: et ut eſt mos hominibus occaſiones repentinas ad artes ducere, talia exempla meditantes fecerunt principibus decus nobile," l. 9. c. 36. Confer Cyrus Prodromus, επι απεδημω τη φιλια. Nonni Dionyſiaca. l. 40. p. 1034. It is not, however, likely, that a dog would feed upon ſhell-fiſh; and if this may at any time have happened, yet, whoever is at all converſant in natural hiſtory, muſt know, that the murex is of the turbinated kind, and particularly aculeated, having ſtrong and ſharp protuberances, with which a dog would hardly engage. The ſtory is founded upon a miſconception. Hercules of Tyre, like all other oriental divinities, was ſtiled Cahen, Cohen, and Chon, as was allowed by the Greeks themſelves; this ſacred title they changed to κυων, a dog, which they deſcribed as an attendant upon the deity. Johannes Antiochenus, who tells the ſtory at large, ſays, that purple was the diſcovery κυνος ποιμενικη, which in the original hiſtory was undoubtedly a ſhepherd king. Vide Cohen in Bryant's Myth. v. 1. p. 329. 343. V. 2. p. 33. V. 3. p. 341. 558.

Some authors bring love into the diſcovery of purple. Hercules, ſay they, being taken with the charms of a nymph called *Tyros*; his dog one day finding on the ſea-ſhore a ſhell, broke it, and ſtained his mouth with purple. The nymph obſerved it: charmed at firſt ſight with the beauty of the colour, ſhe declared to her lover, that ſhe would ſee him no more, till he brought her a ſuit dyed the ſame colour. Hercules, to ſatisfy his miſtreſs, collected a great number of theſe ſhells, and ſucceeded to ſtain a robe, of the colour the nymph had demanded. Pollux, l. 1. c. 4. p. 30.

the Chriſtian æra. An ingenious author [r], who has taken as much pains to enhance the knowledge of the Egyptians, as Dr. Woodward did to depreciate it [s], is of opinion that the numberleſs mummies which ſtill endure, after ſo long a courſe of ages, ought to aſcertain to the Egyptians the glory of having carried chemiſtry to a degree of perfection attained but by few. In their mummies alone there is ſuch a ſeries and contexture of operations, that ſome of them ſtill remain unknown, notwithſtanding all the attempts of ſome of the ableſt moderns to recover them. The art of embalming bodies, for example, and of preſerving them for many ages, is abſolutely loſt; and never could have been carried ſo far, as it was by the Egyptians, without the greateſt ſkill in chemiſtry [t]. All the eſſays to reſtore this art have proved ineffectual; nor have the reiterated analyſes made of mummies, to diſcover the ingredients of which they were compoſed, had any better ſucceſs. Some moderns have attempted, by certain preparations, to preſerve dead bodies intire, but all to no purpoſe. The mummies of Lewis de Bils [u], who was regarded

[r] Dutens, Recherches ſur l'Origine des Découvertes attribuées aux Modernes, ch. 5. whoſe authority I have adopted.

[s] Archæologia of the Society of Antiquaries of London, v. 4.

[t] Herodot. in Euterp. l. 2.

[u] Lewis de Bils (Bilſius) of Copenhagen. Gabriel Clauder, phyſician to the Duke of Saxony, an. 1679. Tobias Andreas Epiſt. an. 1682. Act. Erud. Lipſenſ. an. 1683. Menſ. Jul. p. 270. Conringius, de Sapientiâ. Comp. Brydone's Account of the Mummies preſerved in Italy, p. 81. n.

as

as eminent in that way, are already in a ſtate of corruption. There were alſo in thoſe mummies of Egypt many things beſides, which fall within the verge of chemiſtry: ſuch as their gilding [w], which is ſo very freſh, as if it were but of fifty years ſtanding; and their ſtained ſilk, ſtill vivid in its colours, though after a ſeries of thirty ages. In the Muſeum of London there is a mummy covered all over with fillets of granated glaſs, various in colour, which ſhews that this people underſtood not only the making of glaſs, but could paint it to their liking. It may be remarked here, that the ornaments of glaſs, with which that mummy is bedecked, are tinged with the ſame colours, and ſet off in the ſame taſte, as the dyes in which almoſt all other mummies are painted; ſo that it is probable, that this kind of ornaments being very expenſive, was reſerved for perſonages of the firſt rank only, whilſt others, who could not afford this, contented themſelves with an imitation of it in painting.

In the ages of which I am ſpeaking, a very important diſcovery in chemiſtry was certainly made, that of fermentation. In all countries mankind have been ſolicitous to invent ſome liquor more agreeable than water, and more ſuitable to ſtrengthen the body, and exhilarate the ſpirits. Among poliſhed nations,

[w] The ancients alſo underſtood gilding with beaten and water gold.—Æs inaurari argento vivo, legitimum erat. Plin. Hiſt. Nat. l. 33. c. 3. Vitruv. l. 7. c. 8.

ſays

ſays a celebrated hiſtorian *, where a ſucceſſion of various functions and amuſements keeps the mind in continual occupation, the deſire for ſtrong drink is regulated, in a great meaſure, by the climate, and diminiſhes or increaſes according to the variations of its temperature. In warm regions, the delicate and ſenſible frame of the inhabitants does not require the ſtimulation of fermented liquors. In colder countries, the conſtitution of the natives, more robuſt and more ſluggiſh, ſtands in need of generous liquors to quicken and animate it. But among ſavages the deſire of ſomething that is of power to intoxicate, is in every ſituation the ſame. While theſe are engaged in war, or in any intereſting ſituation, the powers of nature are rouſed to the moſt vigorous exertions. But theſe animating ſcenes are ſucceeded by long intervals of repoſe, during which the ſavage meets with nothing that he deems of ſufficient importance to merit his attention. He languiſhes in this ſeaſon of indolence. The poſture of his body is an emblem of the ſtate of his mind. In one climate cowering over the fire in the cabin, in another ſtretched under the ſhade of ſome tree, he dozes away his time in ſleep, or in an unthinking joyleſs inactivity, not far removed from it. As ſtrong liquors awake him from this torpid ſtate, give a briſker motion to his ſpirits, and enliven his

* Dr. Robertſon, in his Hiſtory of America, v. 1. p. 397, 398. Confer. Goguet l'Origine des Loix, l. 2. c. 3. Gumilla, v. 1. p. 257. Lozano Deſcript. de Gran Chaco, p. 56. 103. Ribas, p. 8. Ulloa, v. 1. p. 249. 337. Marchaias, v. 4. p. 436. Fernandez Miſſion. de las Chiquit. 35. Barrere, p. 203. Blanco Converſ. de Piritu, 31.

whole

whole frame, his love of them grows exceſſive, and from a penſive melancholy animal, he becomes gay, frolickſome, and tranſported [y].

The juice of the grape was the earlieſt fermented liquor we read of. The arkite patriarch, who reſided at the bottom of mount Baris, or Luban [z], the Ararat [a] of Moſes, planted the vine [b], and cultivated it in this region, and was the firſt perſon that experienced the inebriating effects of its grape [c]. According to the

[y] Vid. Virg. Georg. l. 1. p. 24. Melendez Teſoros Verdad, v. 3. p. 369. D'Acugna's Voyages and Diſcoveries, p. 59.

[z] Laban and Luban, or Labar and Lubar (Epiphanius, l. 1. p. 5 & 6. Cedrenus, p. 11, 12.) is the ſame mountain as that called mount Baris by Nicolaus Damaſcenus (Euſeb. Præpar. Evang. l. 11. p. 414.) and as the Ararat of Moſes. See Bryant's Analyſis, v. 2. p. 447. v. 3. p. 21.

[a] Geneſ. ch. 8. v. 4.

[b] Geneſ. ch. 9. v. 20. Beroſus apud Euſeb. Chron. p. 8. Several countries produce grapes ſpontaneouſly. Diod. l. 3. p. 231. 239. l. 4. p. 237. Strabo, l. 15. p. 1017. Rec. des Voyages au Nord, t. 5. p. 40. t. 9. p. 143. Leſcarbot, Hiſt. de la Nouv. France, p. 562. Theſe grapes make very good wine.

[c] Geneſ. ch. 9. v. 21. This was probably a diſcovery poſterior to the deluge; for Noah was ſurprized at the effects of the liquor. It was perhaps accidental, like to the Indians, who firſt made inciſions in the bark of certain trees, with a view of drinking the cooling liquor which diſtilled from them; but ſoon found, that by being kept in veſſels, it acquired different and more agreeable qualities. Barry's Obſervations on the Wines of the Ancients.

The poets, who were inſpired by wine, celebrate its praiſes; and not ſatisfied with allowing it to be a moſt uſeful human invention, aſcribe it to the gods, to Oſiris, Saturn, and Bacchus, and call it their heavenly

 nectar.

the Egyptian traditions, Oſiris [d] was the firſt who cultivated the vine, and communicated to mankind the art of making wine [e]. The inhabitants of Africa attribute the ſame [f] to the elder Bacchus [g]. They are both referable to the patriarch Noah [h]. Melchizedeck, king

nectar. Homer diſtinguiſhes it by the name of ποτον θεῖον, a divine beverage. In his time the vine flouriſhed, and various wines were well known; and by the praiſes which he beſtowed on them, he ſeems, as Horace obſerves (Laudibus arguitur vini vinoſus Homerus. Ep. xix. l. 1.) to have often experienced their ſalutary effects: his heroes were animated by it in their councils, and in the field; and Neſtor was not more remarkable for his length of years, than for his large draughts of wine. The women in his time were, equally with the men, allowed the uſe of it, which by the Romans, in the early time of the common-wealth, was denied them; and he celebrates Nauſica for entertaining with it her virgin companions. Barry's Obſervations on the Wines of the Ancients.

[d] See Bocharti Opera, Banier's Mythology, Ramſay's Cyrus, and other Writers on Mythology. Comp. Bryant's Analyſis, v. 1. pag. 302. 306. 309, 310. 316. 372. 400. V. 2. p. 30. 56. 73. 78. 147. 163. 198. 203. 220. 223. 226. 251. 270. 328. 332. 391. V. 3. p. 40. n. 217. 344. 411. 444. Bryant's Obſervations on Ancient Hiſtory, p. 166.

[e] Diod. l. 1. p. 19. Comp. Geneſ. ch. 40. v. 9, &c.

[f] Diodor. l. 3. p. 239.

[g] Bacchus, in Scripture called Chus, the father of Nimrod, Alorus, or Orion. See Bryant's Analyſis, v. 1. p. 123. 177. 308. 313. 316. 361. 456. v. 2. p. 199. v. 3. p. 40. 195. 213. 229. 274. 411. 418. 444. 454. Bryant's Obſervations, p. 149. Banier's Mythology, v. 2. p. 436. et ſeq. p. 457. Bocharti Opera, *paſſim*.

[h] Noah, the arkite patriarch, had different appellations in different places, and his titles were multiplied from his various attributes. Thus we find him mentioned under the names of Nous, Nuſus, Noachus, Nus, Nys, Noys, Noos, Noa, Pachus, Num, Noas, Noaſis, Cronus, Deus, Dios, Dionuſus, Seſoſtris, Seiſiſthrus, Xixouthros, Menes, Zuth, Zeus, Zeuth, Cecrops,

king of Salem, offered a thankſgiving of bread and wine for the victory gained by Abraham [i].

In

Cecrops, Canobus, Canopus, Atlas, Noubi, Deus Lunus, Hermes, Thoth, Oſiris, Phoroneus, Prometheus, Janus Poſeidon, Nereus, Proteus, Cronus, Oan, Oanes, Oannes, Hippius Taureus, Siſuthrus, Myr-medon, Fohi, Chin-nong. See Bryant's Analyſis, v. 2. p. 58. 198. 200. 204. 207. 211. 220. 225. 231. n. 264. 270. 275. 294. 435. v. 3. p. 120. 195. 392. 583. 584. Gebelin, Monde Primitif Analyſé, et comparé, &c. et Plan Géneral et Raiſonné, &c.

[i] Geneſ. ch. xiv. v. 18. The juice of the grape was early brought to a high degree of perfection. The Mareotic wine is well known, which was produced in Scythia Ægyptiaca; and is repreſented as very powerful.

Hæc illa eſt, Pharios quæ fregit noxia reges,
Dum ſervata cavis potant Mareotica gemmis.
Gratii Cuneget. v. 312.

All the Ionian coaſt about Gaza in Paleſtine was famous for this liquor: as was the region near Sarepta, at the foot of Libanus. The wines of theſe parts are ſpoken of by Sidonius Apollinaris, and ranked with the beſt of Italian and Grecian growth.

Vina mihi non ſunt Gagetica, Chia, Falerna,
Quæque Sareptano palmite miſſa bibas.
Carm. 17. v. 15.

Above all, the wine of Chalybon in Syria is mentioned as of the higheſt repute. We learn from Strabo, that at one time it was entirely ſet apart for the uſe of the kings of Perſia, l. 15. p. 1068. It is taken notice of by the prophet Ezekiel, when he is ſpeaking of the wealth of Tyre, chap. xxvii. v. 18. "Damaſcus was thy merchant in the multitude of the wares of thy making, in the multitude of all riches, in the wine of Chelbon, and white wool." Cyprus, Crete, Chos, Chios, and Leſbos, called Æthiope, were famous on the ſame account. There was alſo fine wine very early in Sicily about Tauromenium, in the country of the Læſtrygons and Cyclopians. Homer. Odyſſ. 1. v. 357. In Thrace were the Maronian wines, which grew upon mount Iſmarus, and are celebrated by Homer, Odyſſ. 1. v. 196. and Pliny, l. 14. c. 16. p. 714. But no place was in more repute than Campania, where were the Formian and Falernian

In countries unfavourable to the cultivation of the grape, other productions have been ſubſtituted. Beer, the reſult of a much more intricate proceſs than wine, was drank in the earlieſt ages [k]. Where theſe were wanting [l], ſeveral nations have been habituated to drink the blood of the animals they ſlew, while hot [m]; a cuſtom

nian grapes. Some of very noble growth were to be found in Iberia and Mauritania. In the latter, writers mention vines ſo ample, that they equalled the trees of the foreſt. Strabo ſays, that their trunks could hardly be graſped by two men; and that their cluſters were a foot and a half in length, l. 17. p. 1182. There was wine among the Indic Ethiopians, particularly in the country of the Oxydracæ (Strabo, l. 15. p. 1008.) who were ſuppoſed to be the deſcendants of Bacchus. They had alſo a ſtrong drink made of rice, which was particularly uſed at their ſacrifices. Ibid. p. 1035. In like manner the people of Luſitania and Bætica made a fermented liquor called Zuth; the knowledge of which was borrowed from Egypt, Herod, l. 2. c. 77. Hence they were ſuppoſed to have been inſtructed by Oſiris. Heſychius calls it wine, and ſays, that it was made of barley. It is alſo mentioned by Strabo, l. 3. p. 233. See Bryant's Ancient Mythology, v. 3. p. 511. from which this note is extracted.

[k] Diod. l. 1. p. 24.

[l] Hiſt. Nat. de l'Iſlande, t. 2. p. 202.

[m] Strabo, l. 16. p. 1121. l. 17. p. 1177. Virg. Georg. l. 3. v. 463. Martini, Hiſt. de la Chine, l. 1. p. 20. It has been related by ſome writers, that the blood of young perſons or animals was conveyed into the veins of aged perſons, in order to render them younger; and Heiſter in his ſurgery has deſcribed this proceſs. In the days of chivalry, a certain Arcadian fountain was ſought after for this purpoſe, and ſome early navigators thought they had diſcovered it in America. It is certain, however, that Lewis the XIth of France, famous for his miſtreſſes, his baſtards, and his devout pilgrimages, when ſenſible of the approaches of death, ſhut himſelf up in the caſtle of Pleſſis-les-tours, and, inacceſſible to every one, ſurrounded by guards, and a prey to the moſt bitter reflections, ſent for a hermit of Calabria, called Franciſco Martorillo, ſince adored

adored as a ſaint, under the name of St. Franciſco de Paulo, and throwing himſelf at his feet, entreated him with a flood of tears to intercede with God, that his life might be prolonged; "as if the voice of a Calabrian friar," ſays Voltaire, "in a village of France, could arreſt the ordinance of God, or preſerve a weak and perverſe ſoul in a worn-out body, contrary to the rules of nature. While he was thus begging for life of a foreign hermit, he thought to recruit the weak remains that were left, by drinking the blood of young children, fondly imagining to correct thereby the acrimony of his own. This prince always went covered with relics, and conſtantly wore a leaden figure of the Virgin Mary in his hat, of which it is ſaid he uſed to aſk pardon for his murders before he committed them. He made the Virgin Mary a Counteſs, by conferring a deed of the Earldom of Bologne on the Holy Virgin." The Jews preſcribed the drinking the blood of young children to old perſons troubled with the apoplexy, leproſy, or convulſions. Oeuvres de Voltaire, t. 3. ch. 80. Wraxall's Memoirs of the Kings of France of the Race of Valois.

Sheldon relates, that a Mahometan prieſt, who was deſirous of deſtroying the enemies of his prophet, foretold the king of Arrakan, that he would not live long; but that to prolong his life, he ſhould ſacrifice ſix thouſand of his ſubjects, four thouſand white cows, and two thouſand white doves, and take out their hearts, and make a compoſition, upon which he ſhould live. The king followed the advice, by an immediate maſſacre of his ſubjects.

The Morlacks, whether they happen to be of the Roman or of the Greek church, have very ſingular ideas about religion; and the ignorance of their teachers daily augments this monſtrous evil. They are as firmly perſuaded of the reality of witches, fairies, inchantments, nocturnal apparitions, and ſortilages, as if they had ſeen a thouſand examples of them. Nor do they make the leaſt doubt about the exiſtence of vampires; and attribute to them, as in Tranſylvania, the ſucking the blood of infants. Therefore when a man dies ſuſpected of becoming a vampire, or veckodlak, as they call it, they cut his hams, and prick his whole body with pins; pretending, that after this operation he cannot walk about. There are even inſtances of Morlacchi, who, imagining that they may poſſibly thirſt for children's blood after death, entreat their heirs, and ſometimes oblige them to promiſe to treat them as vampires when they die. Strange's Travels into Dalmatia, juſt publiſhed.

A wooden croſs, and a large ſtone, placed at the head, are put into the grave, to prevent the dead from becoming a vampyr, or a ſtrolling noc-

a cuſtom ſtill prevalent among ſome ſavage nations [n]; which they ſuppoſe ſtrengthens the conſtitution [o].

Many

turnal bloodſucker. Baron Born's Travels through the Bannat of Temeſwar, Tranſylvania, and Hungary, an. 1770. Lett. 3.

The leproſy was hardly known in the northern parts, until it was imported from Africa and Aſia in the time of the Cruſades. Lewis VIII. of France, by his will in 1225, bequeathed one hundred ſols to each of the two thouſand Lazarettos in his kingdom, which is a proof of the increaſe of the leproſy during the Cruſades.

With reſpect to the fountain above-mentioned, ſaid to make old people young, it was once generally credited. P. Martyr not only believed it poſſible, but adduces proofs of it. Vide Dec. 2. ch. 9. p. 93. and particularly Dec. 7. ch. 7. p. 265. It is known, ſays Boſſu, in his Travels, v. 2. p. 6. that Don Juan Ponce de Leon diſcovered Florida as he was in ſearch of Bimini, the iſle containing the river Jordan and the fountain, ſo renowned by the Indians of Cuba, who aſſerted that its waters had the quality of making men young again. Leon believed this fable, and went in ſearch of the fountain without finding it. He ſent Capt. Perez de Ortubia, and the pilot de Antonio de Alminos upon this diſcovery: he touched at the bay of Puerto Rico, where he found Bimini, but neither the river Jordan, nor the fountain. Don Juan died ſome time after, unſucceſsfully ſearching for this famous fountain.

When the account of this fountain was firſt tranſmitted to Madrid, many Spaniards embarked at Cadiz to go in purſuit of it; but when they returned, every one found that they had been deceived; inſtead of being young, they were grown older, and the people laughed at their long and troubleſome voyage, which, however, was attended with the diſcovery of Cape Corrientes.

[n] Hiſt. Nat. de l'Iſlande, t. 2. p. 202. 252. Buffon, Nat. Hiſt. t. 3. p. 485. Hawkeſworth's Voyages.

[o] Goguet, in his l'Origine des Loix, b. 2. art. 2. obſerves, that thoſe people, who hunt wild goats and ſhamoys upon the Alps, always drink the blood of the beaſts as ſoon as they are killed. Having aſked them the reaſon of this practice, they told him, nothing was ſo ſtrengthening as blood drank hot. Boſman ſays, that Anqua, a commander of the Jabiſe negroes on the Gold Coaſt, frequently refreſhed himſelf, by drinking

Many nations of antiquity, before they knew the vine, collected wild honey, which they fermented into hydromel [p], a liquor ſtill frequent in Abyſſinia, Poland, and Muſcovy. The Tartars [q], the Moxes [r], and

ing the blood of his captives, and ſometimes of his wives. Deſcription of the Coaſt of Guinea, Let. 2. p. 23.

[p] Plutarch. Sympoſ. l. 5. p. 672. The grape, the pear, and the cherry were introduced into England in 1550. Xenophon, in his Expedition of Cyrus, &c. mentions Cerazunt, a Greek city, ſituated in the country of the Colchians near the ſea, and a colony of the Sinopians. From this city Lucullus, in his return from his expedition againſt Mithridates, brought cherry-trees into Italy, in the year of Rome 680; and 120 years afterwards they were carried into Britain; they ſeem to have had their name from this, or the city from them. Tournefort tells us, that he found all the hills, in the neighbourhood of it, covered with thoſe trees. Cerazunt (εις Κερασοῦντα) was afterwards called Pharnaceia, though Ptolemy, Strabo, and Pliny make them different towns. Xenophon, l. 5. Pliny, l. 15. ch. 25. Ammianus Marcellinus ſays, that Lucullus was the firſt, that from hence carried theſe trees to Rome; and Pliny obſerves, that they were not known before the battle which Lucullus fought with Mithridates. Tournefort's Levant, v. 3. l. 5. p. 58. In the year 1540, cherry-trees from Flanders were firſt planted in Kent. Anderſon's Chron. Deduction of Commerce. Lord Kaims's Sketches of the Hiſtory of Man, ſect. 1.

[q] They extract from the milk of of mares made ſour, a kind of liquor, almoſt as ſtrong as brandy. Marco Polo, l. 1. c. 57.

[r] A barbarous nation of America, make a ſtrong liquor of certain roots putrefied, and infuſed in water. Lett. Edif. t. 10. p. 194, 195.

[s] They extracted an intoxicating liquor called Chicha, from Maize, or the Manioc root, which is firſt chewed by their women, and the ſaliva, like yeſt, excites a vigorous fermentation, and in a few days the liquor becomes fit for drinking, which theſe people are paſſionately fond of. Lett. Edif. t. 25. p. 195. Acoſta, Hiſt. Nat. des Indes, fol. 162. Dampier's Voyages. Wafer's Voyages, &c. p. 8. Deſcription of the Iſthmus

of

and different tribes of Americans [s], the Otaheiteans [t],

of America, p. 154. Voyag. de Frezier, p. 62. Voyag. de J. de Lery, p. 124. Voyag. des Holland. t. 2. p. 38. Goguet l'Origine des Loix, l. 2. art. 3. Stadius ap. de Bry, t. 3. p. 111. Robinſon's America, v. 1. p. 397. Ulloa's Voyage to South America, v. 1. b. 5. ch. 5. p. 263. and at p. 289. ch. 7. he ſpecifies the medicinal qualities of this drink. See alſo b. 6. ch. 6. p. 405. Lafitau Mœurs des Sauvages, t. 2. p. 114. See likewiſe the Hiſtory of Maby, p. 116. This kind of fermented liquor is known in Africa, and is ſtill common in the Weſt India iſlands. The negroes ferment the juice of the ſugar cane, and term it Maby, which they uſe in funeral rites, and throw it upon the graves of their deceaſed friends, in order to aſſiſt them in their journey towards the other world. See Lafitau Mœurs des Sauvages, t. 2. p. 116. et ſeq. and particularly Fermin, Deſcription de Surinam, t. 1. p. 66. et ſeq. in which he has given an accurate deſcription of the Manioc, and its culture. See alſo Labat, Nouveau Voyage aux Iſles de l'Amerique, t. 1. ch. 16. p. 379. The bread made from this poiſonous vegetable is uſed at the tables of the beſt families in the Weſt Indies. I have eat it there, and do not think it inferior to wheaten bread. Vid. P. Martyr, Dec. 3. ch. 5. p. 123. ch. 9. p. 142. Dec. 4. ch. 10. p. 173. Dec. 8. ch. 3. p. 288. In the Voyage du Brue dans Prevôt Hiſt. Gen. de Voyag. t. 3. p. 368. there is not only a deſcription of the Manioc, and its uſe, but likewiſe an elegant engraving of the plant, and its mode of preparation.

[t] They chew a root they call Ava Ava, which fermenting by means of the ſaliva, produces a liquor very inebriating. Capt. Cook mentions his drinking this liquor with the natives, whom he ſaw prepare it. See his laſt Voyage, v. 1. p. 186.

In Schouten's and Le Maire's Voyage round the World, anno 1616. a ſimilar liquor was prepared for them by the natives of Horn Iſland. At a banquet, at which two of the native princes were preſent, a company of men came in with a quantity of *Cana*, an herb of which they make their drink, and each of them having taken a mouthful, they for ſome time chewed it together, and then put it into a wooden trough, poured water upon it, and having ſtirred and ſtrained it, preſented this liquor in cups to their own kings, and very civilly offered ſome of it to the Dutch, who declined taſting of it. See Charlev. Hiſt. of Paraguay, t. 1. b. 4. p. 219.

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the natives of Siberia, and Kamſchatka[u], have each diſcovered the art of fermentation, or ſome method of intoxication[x].

[u] Theſe people prepare a liquor from a ſpecies of muſhroom, which by fermentation becomes ſo active, that the urine of perſons intoxicated by it, poſſeſſes an inebriating quality (Hiſt. of Kamſchatka). This excretory fluid appears to poſſeſs ſignal virtues in the opinion of the Hottentots. See their Marriage Ceremonies in Kolben's Hiſtory of the Cape of Good Hope, v. 1. ch. 13. p. 153. In ſome parts of India, the urine of a cow is eſteemed the moſt ſacred, and is particularly ſought after for patients expiring under diſeaſe. Picart's Relig. Ceremon. v. 5. p. 28. in which there is an engraved plate, repreſenting the manner of placing the patient under the cow's tail.

[x] Some tribes of American Indians, who are ſo deficient in knowledge, as to be unacquainted with the method of giving an inebriating ſtrength to liquors by fermentation, can accompliſh the ſame by other means. The people of the iſlands of North America, and of California, uſed for this purpoſe the ſmoke of tobacco, drawn up with a certain inſtrument into the noſtrils, the fumes of which aſcending the brain, they felt all the tranſports and frenzy of intoxication. Oviedo Hiſt. ap Ramuſ. v. 3. p. 113. Venegas, v. 1. p. 68. Naufrag. de Cabeca de Vaca, cap. 26. Wafer's Voyages, &c. with a plate. Columbus, in his ſecond voyage to the Weſt Indies, remarked, that every cacique or prince had a detached temple ſet apart for the ſervice of certain wooden images called Cemies, before which they performed ſeveral ceremonies, and prayed with great devotion. In each of theſe temples was a round table, on which was a certain kind of powder, which, being laid on the head of the idol, the devotee ſnuffed it up through a hollow cane, conſiſting of two branches, at the ſame time repeating a kind of jargon, which ſeemed altogether unintelligible; and by this powder he was immediately intoxicated. Theſe images had different names, and ſome were in much higher reputation than others, ſo that a Cemi of character was frequently ſtolen. Some Spaniards once ruſhed into a temple, at which the idol began to cry aloud in the Indian tongue; the Chriſtians, however, ſoon comprehended and diſcovered the trick, by kicking it down; when they perceived that it was ſupplied with a trunk, the farther end of which reached to a dark corner of the apartment, where a man lay concealed among boughs and leaves, and ſpoke what was dictated by the Cacique, who, now finding himſelf detected, earneſtly entreated the Spaniards not to communicate the diſcovery to his ſubjects, as it would render it impoſſible

for him to keep them in obedience. Cortez, Hiſt. of New Spain, p. 203. Collection of Voyages, v. 1. p. 65. Tobacco was taken internally by moſt nations of the Americans, in ſuch quantities, as to produce an inebriating effect. This was chiefly adopted by the prieſts, jugglers, and doctors, and, by throwing them into violent agitations, impoſed upon the credulity of the people, as a ſpecies of inſpiration. Similar agitations were practiſed by the ancient oracles and Sibyls, and have been continued to the preſent time with different religious ſects, particularly very lately by the French prophets; and at this time in Wales, by a ſociety called Jumpers. See Sophronikos, a Check to Enthuſiaſm, or an Anſwer to John Philadelphus, 1776. Athen. l. 9. p. 380. Acoſta, Hiſt. Mor. de Indiis, lib. 5. cap. 26. Mœurs des Sauvages, t. 1. p. 333, 344, 382. et t. 2. p. 136. Lopes de Gomara, Hiſt. Univ. des Indes, l. 1. c. 27. Petr. Martyr. Nov. Orb. Dec. 1. l. 9. L'Abbé Lambert, Obſervat. ſur les Mœurs, Coutumes, &c. t. 2. ch. 32.

The Othomacoas, a tribe ſeated on the banks of the Orinoco, employ a compoſition, which they call *Yupa*. It is formed of the ſeeds of an unknown plant, reduced to powder, and certain ſhells burnt and pulverized. The effects of this, when drawn up into the noſtrils, are ſo violent, that they reſemble madneſs rather than intoxication. Gumilla, Hiſt. Natur. v. 1. p. 286. Vide Martyr. Dec. 8. ch. 8. p. 303. Charlev. Hiſt. of Paraguay, v. 1. b. 7. p. 399. b. 9. p. 97. Wafer's Deſcription of the Iſthmus of Darien, p. 166. Opium is uſed by the Derviſes in the Eaſt, in order to excite religious agitations. Tournefort's Levant, v. 2. l. 7. p. 342. Pocock's Travels, v. 1. p. 152. Picart's Religious Ceremonies, t. par. 2.

SECT.

SECTION VII.

OF MYSTIC MEDICINE.

THE cauſes of ſuperſtition ſeem to have been the ſame in the rude ſtate of all nations, proceeding either from a fond deſire to pry into futurity, or to avert evils either ſuffered or dreaded. With reſpect to the firſt, the human mind, ſays a celebrated writer [y], is moſt apt to feel and to diſcover this vain curioſity, when its own powers are moſt feeble and uninformed. Aſtoniſhed with occurrences, of which it is unable to comprehend the cauſe, it naturally fancies that there is ſomething myſterious and wonderful in their origin. Alarmed at events, of which it cannot diſcern the iſſue or the conſequences, it has recourſe to other means of diſcovering them, than the exerciſe of its own ſagacity. Whenever ſuperſtition is ſo eſtabliſhed, as to form a regular ſyſtem, this deſire of penetrating into the ſecrets of futurity is connected with it. Divination becomes a religious act. Prieſts, as the miniſters of heaven, pretend to deliver its oracles to men. They are the only ſoothſayers, augurs, and magicians, who poſſeſs the ſacred

[y] Robertſon's Hiſt. of America, v. 1. p. 389.

and

and important art of diſcloſing what is hidden from other eyes.

But among rude nations, continues the ſame author[z], who pay no veneration to any ſuperintending power, and who have no eſtabliſhed rites or miniſters of religion[a]; their curioſity to diſcover what is future or unknown, is cheriſhed by a different principle, and derives ſtrength from another alliance. As the diſeaſes of men in the ſavage ſtate are, like thoſe of the animal creation, few, but extremely violent; their impatience under what they ſuffer, and ſolicitude for the recovery of health, ſoon inſpired them with extraordinary reverence for ſuch as pretended to underſtand the nature of their maladies, or to preſerve them from their ſudden and fatal effects. Thoſe ignorant pretenders, however, were ſuch utter ſtrangers to the ſtructure of the human frame, as to be equally unacquainted with the cauſes of its diſorders, and the

[z] Robertſon's Hiſt. of America, v. 1. p. 390.

[a] Frezier ſays, that the Indians of Chili have no religion; no temples or idols having been found among them, though divination is common among them, p. 58. Hennepin, the firſt diſcoverer of the river Miſſiſſippi, and who was long a reſident among the North American Indians, declares that many tribes among them appear to have no religion. See alſo Nieuhoff, Church. Collect. v. 2. p. 132. Lettr. Edif. v. 2. p. 177. Robertſon's America, v. 1. p. 381. Gem. Careri Voyage du Tour du Monde, t. 5. l. 1. chap. 6. p. 69. in his Hiſtory of the Philippine Iſlands, and l. 2. ch. 2. p. 156. upon the ſame ſubject, and l. 3. ch. 5. p. 299. in his Deſcription of the Marian Iſles. Pernetty, Hiſt. d'un Voy. aux Iſles Malouines, t. 1. ch. 6. p. 230. Boſſu's Louiſiana, v. 1. p. 198. Rech. Philoſoph. v. 1. p. 287. v. 3. p. 139. Labroſſe's Collection of Voyages, v. 1. p. 96. 445. v. 2. p. 33. Monboddo on the Origin and Progreſs of Language, v. 1. Loubere's Siam, p. 3. ch. 23.

manner

manner in which they will terminate. Enthuſiaſm, mingled frequently with ſome portion of craft, ſupplied what they wanted in ſcience. They imputed the origin of diſeaſes to ſupernatural influence; and preſcribed or performed a variety of myſterious rites, which they gave out to be of power ſufficient to remove them. The credulity and love of the marvellous, natural to uninformed minds, favoured the deception, and prepared them to be the dupes of their impoſture. Among ſavages, their firſt phyſicians are a kind of conjurers or wizards, who boaſt that they know what is paſt, and can foretell what is to come. Incantations, ſorcery, and mummeries of divers kinds, no leſs ſtrange than frivolous, are the means they employ to expel the imaginary cauſes of malignity [b]; and, relying upon the efficacy of theſe, they predict with

[b] P. Melch. Hernandez, Memorial de Cheriqui. Collect. Orig. Pap. 1.

In Adair's Hiſtory of the American Indians, we have a particular account of their manner of curing the ſick; and the author relates a converſation he had with an old Indian phyſician, who told him, "that they had killed an old witch for having uſed deſtructive charms." Becauſe a child was ſuddenly taken ill, and died, on the phyſician's falſe evidence; the father went to the poor helpleſs old woman, who was ſitting innocent and unſuſpecting, and ſunk his tomohawk into her head, without the leaſt fear of being called to account, p. 176, 177.

In the year 1765, an old phyſician or prophet, almoſt drunk with ſpirituous liquors, ſays this writer, came to pay me a friendly viſit: his ſituation made him more communicative than he would have been if quite ſober. When he came to the door, he bowed himſelf half bent, with his arms extended north and ſouth, continuing ſo perhaps for the ſpace of a minute. Then raiſing himſelf erect, with his arms in the ſame poſition, he looked in a wild frightful manner, from the ſouth weſt

 toward

with confidence what will be the fate of their deluded patients. Thus ſuperſtition, in its earlieſt form, flowed from the ſolicitude of man to be delivered from preſent diſtreſs, not from his dread of evils awaiting him in a future life; and was originally ingrafted on medicine, not on religion [c].

toward the north, and ſung on a low baſs key, *Yo*, *Yo*, *Yo*, *Yo*, almoſt a minute, then *He*, *He*, *He*, *He*, for perhaps the ſame ſpace of time, and then *Wa*, *Wa*, *Wa*, *Wa*, in like manner: he then tranſpoſed, and accented thoſe ſacred notes ſeveral different ways, in a moſt rapid guttural manner. Now and then he looked upwards, with his head conſiderably bent backward; his ſong continued about a quarter of an hour. As my door, which was then open, ſtood eaſt, his face of courſe ſtood towards the weſt; but whether the natives thus uſually invoke the Deity, I cannot determine, p. 176. Hennepin, an early writer, coincides with Adair in theſe particulars. See his Continuation of a New Diſcov. p. 67 and 68, and particularly at p. 82. et ſeq. wherein he gives a particular relation of their phyſicians and jugglers. See alſo P. Martyr, Dec. 1. l. 9. p. 52. Dec. 8. ch. 8. p. 305, 306. Charlev. Hiſt. Gener. de la N. France, t. 1. l. 1. p. 14. Journal Hiſt. d'un Voy. de l'Amer. t. 3. p. 219. 235. 347. 360 to 369. 425, 426. Hiſt. of Paraguay, v. 1. b. 4. p. 205. V. 2. b. 8. p. 95. Boſſu's Louiſiana, v. 1. p. 265. 300. and particularly Démeunier L'Eſprit des Uſages et des Coutumes, t. 3. liv. 17. p. 241. L'Abbé Poyart, l'Hiſtoire de Loango, &c. agreeable to whoſe account, when the king of Cacongo happens to fall ſick, his phyſicians begin by publiſhing his indiſpoſition through the kingdom, and then every one is obliged to kill his dunghill cock. Comp. Religious Ceremonies by Picart, reſpecting the cock, v. 4. p. 2. 10.

[c] Pliny ſays, that magic, the offspring of medicine, after having fortified itſelf with the help of aſtrology, had borrowed all its ſplendor and authority from religion, l. 30. c. 12. See alſo, l. 29. c. 1.

The Morabots among the wild Arabs are not leſs revered with them, than the Okkis and Monitous were with the Americans. See Voyages to Barbary for the Redemption of Slaves, p. 30. and particularly p. 4. 38. in M. Laugier de Toſſt's Account of M. de Bourk's Captivity and Releaſe.

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In all unenlightened nations, the firſt rites or practices, which bear any reſemblance to acts of religion, have it for their object to avert evils which men ſuffer or dread. Even among nations whoſe religious ſyſtem was more enlarged, and who had formed ſome conception of benevolent beings, delighted with conferring benefits, as well as of malicious powers, prone to inflict evil; ſuperſtition ſtill appears as the offspring of fear, and all its efforts were employed to avert calamities [d]. They were perſuaded that their good deities, prompted by the beneficence of their nature, would beſtow every bleſſing in their power, without ſolicitation or acknowledgment; and their only anxiety was to ſooth and deprecate the wrath of the

[d] Oviedo, l. 3. c. 1. p. 3. P. Martyr, Decad. p. 102. The deities of Cozumel, Zempoala, Tlaſcala, Cholula, Mexico, and of other parts of America, were repreſented under the moſt horrible forms, and ſacrifices of human victims were made to ſuch beings. De Solis Conq. of America, loc. citat. Davis's Hiſtory of the Caribbee Iſlands, pag. 284, et ſeq. Kolben's Cape of Good Hope, v. 1. ch. 8. pag. 104. and ch. 10. pag. 134.

Father Tachard aſſures us, in his Voyages, lib. 5. that the Siameſe imagine the ſupreme judge of hell is eternally minuting into a memorandum book, kept for that purpoſe, the lives and actions of all mankind; and when he turns to the title page of any particular perſon's life, the page ſneezes. And we, as they ſay, here on earth ſympathetically ſneeze with it: and from hence aroſe the cuſtom of wiſhing long life and proſperity to the ſneezer. In Germany and Holland, it is uſual to move the hat upon ſuch an occaſion. Many of the Aſiatics have the ſame cuſtom. Taverner's Voyages, v. 3. The ancient Greeks looked on ſneezing as ſomething ominous and preternatural, and thereon pretended to ground their predictions. Beverovicium in Epiſtolis Quæſtionibus. Picart's Relig. Ceremon. v. 5. p. 17.

powers,

powers, whom they regarded as the enemies of mankind [e].

I have

[e] Moſt rude nations attribute to inviſible beings whatever is ſuperior to their ſagacity. Hennepin, in his New Diſcovery of a large Country in America, affords many proofs of this amongſt the Indians bordering upon the lakes. They called the breviary, which this miſſionary read in, an evil ſpirit, and it had like to have coſt him his life. When they firſt ſaw guns, they termed them, iron poſſeſſed with an evil ſpirit. He adds, that he had an iron pot about three foot round. "This pot the Indians durſt never ſo much as touch without covering the hands firſt in ſomething of caſtor ſkin. And ſo great a terror was it to the women, that they had it hung abroad upon the bough of a tree; for they durſt not come and ſleep in the cabin when it was there. I would have made a preſent of it to ſome of their chiefs; but none of them would either accept or make uſe of it, becauſe they thought that there was a ſpirit hid within, that would certainly kill them," p. 153, 154, 155. 172, 173.

Some tribes of Indians burn fires near their hammocks, which they imagine obviate the power of evil demons, and divinations have frequently been made by fire. Lafitau Mœurs des Sauvages, v. 1. p. 388.

With reſpect to what authors further relate concerning Okkis, Manitous, Autmoins, Cemis, Demons, Spirits, &c. Vid. Charlev. Hiſtory of Paraguay, v. 2. b. 9. p. 99, 100. Journal, Hiſt. d'un Voyage de l'Amer. t. 3. l. 24. p. 345. l. 25. p. 390. Hiſt. Gen. de la Nouv. France, t. 1. l. 4. p. 145. l. 5. p. 224. l. 9. p. 394. So expert are theſe jugglers, that this miſſionary confeſſes, "Quelques miſſionnaires ont crue que plus d'une fois dans ces rencontres les preſtiges de ces Charlatans avoient été accompagnés de l'operation viſible du démon." Hiſt. Gen. de la Nouv. France, t. 1. l. 5. p. 224. See alſo Boſſu's Louiſiana, v. 1. p. 103. 163. 168. 191. 195. 261. and his entertaining Remarks and Experiments; and at p. 265, where his commentator, Dr. Forſter, obſerves, that the heathen nations in the Ruſſian empire have exactly ſuch jugglers or conjurors as are found among ſome tribes of Indians. In the government of *Cazan* are the *Tcheremiſſes*, the *Tchuwaſhes*, and the *Wotiaks*, three nations; the firſt of which call their conjurors *Muſhan*, the ſecond *Yommas* or *Yymmas*, and the third *Tona* or *Tuno*; they are of both ſexes, and make the ſame grimaces as the American jugglers. In *Siberia*, the *Tunguſi*, the *Yakuti*, and the *Byrati*, call their conjurors *Shamans*, and they perform the ſame tricks, and make many antic geſtures at their pretended conjurations.

The

The more we go eaſt in Siberia, the more frequent are theſe kind of conjurers, and the more ſtriking is the likeneſs between the ſavage inhabitants of North America, and the ſavage Nomadic nations of the north eaſt parts of Aſia. Comp. Kalm's Travels into N. America, 1ſt edit. v. 3. p. 126. Recherch. Phil. ſur les Amer. v. 1. p. 142. Voyage en Sibérie contenant la Deſcription des Mœurs et des Uſages des Peuples de ce Pays, par M. Gmelin, Profeſſeur de Chimie et de Botanique, &c. P. Martyr, Dec. 1. l. 9. p. 51. 53. Dec. 2. ch. 6. p. 80. Dec. 3. ch. 5. p. 124. ch. 7. p. 133. Dec. 7. ch. 9. p. 273. ch. 10. p. 277. Dec. 8. ch. 8. p. 306. ch. 9. p. 307. Speaking of the Cemis or Zemes, Martyr relates many diverting diſputes between them, or the Devil, and the Virgin with the croſs: the diſpute was to be decided by binding the hands of two men behind their backs, and one of them calling upon the Virgin, the other upon the Cemis, to unbind their hands, the firſt who unbound them was to be counted the victor. "Sancta Maria," it ſeems, "forthwith appeared as a fayre virgin clothed in white, at whoſe preſence the Devill vaniſhed immediatly," and conſequently loſt the conteſt. The Indians, however, ſuſpecting ſome intrigue in the affair, it was repeated in a more ſolemn and public manner, when "there appeared in the ſight of them all, a Devill with a long taile, a wide mouth, great teeth, and hornes, reſembling the ſimilitude of the image (Cemis). As the Devill attempted to looſe the bandes of his client, the bleſſed Virgin was immediately preſent, and with her rod looſed the bandes of her ſuppliant, which were agayne likewiſe founde faſt tyed about the handes of him that ſtood for the contrary part." If ſuch ſtories as theſe were credited by the wiſeſt men in Europe in the 15th and 16th centuries, we cannot admire at the ſuperſtition of the ignorant Indians. Vid. Dec. 6. ch. 6. p. 80. In Dec. 7. ch. 9. p. 273. he ſays, "Infernall Devills were often ſeene in Hiſpaniola, but ſince the ſacrament of the euchariſt was uſed in the iſland, the Devills were no more ſeene, which familiarly uſed to ſhew themſelves to ancient people in the night." See alſo Dec. 8. ch. 9. p. 307. where we find ſtories about the croſs, which alſo abound in all the writers about this period, and particularly by De Solis, in his Conqueſt of America. A crooked billet, which Cortes and his prieſt Olmedo ſtuck up at Zempoala and at Tlaſcala, as a croſs, was attended with frequent and wonderful illuminations, which frightened even the martial Tlaſcalans. Dr. Chandler, in his Travels into Greece, mentions a ſimilar inſtance of the credulity of the Greek Chriſtians. "In the firſt year of our reſidence in the Levant," ſays he, "a rumour was current, that a croſs of ſhining light had been ſeen at Conſtantinople pendant in the air over the grand moſque, once a church dedicated to St. Sophia; and that the Turks were in conſternation at the prodigy, and had endeavoured in vain to diſſipate the vapour."

I have introduced the ſentiments of a celebrated hiſtorian [f] upon the preſent ſubject, as they exhibit a picture of the primeval ſtate of moſt nations, when ignorance and ſuperſtition enveloped the mind, and influenced its operations, which, indeed, holds a courſe ſo regular, that in every age and country, the dominion of particular paſſions will be attended with ſimilar effects. It is not therefore ſurprizing, that the cure of diſeaſes, whoſe cauſes were attributed to inviſible beings, ſhould have been attempted by the aid of charms, amulets, and other ſpecies of magic, in the early periods of time. The practice was become

It was uſual for perſons, who could not write, to make the ſign of the croſs in confirmation of a charter. Several of theſe remain, where kings and perſons of great eminence affix, Signum crucis manu propria pro ignoratione literarum. Du Cange, Voc. Crux, vol. 3. p. 1191. From this is derived the phraſe of ſigning inſtead of ſubſcribing a paper. Robertſon's Charles V. vol. 1. p. 278. 8vo. See alſo Warton's Hiſtory of Engliſh Poetry. Gabr. Naudè Addit. à l'Hiſtoire de Louys XI. par Comines. Edit. de Freſnoy, tom. 5. p. 281, &c. See alſo p. 10.

In Purchas's Pilgrimage we meet with numerous hiſtories of the viſibility of the Devil, and of various leagues and compacts made with him openly. Philoſtratus, de Vita Apollonii, l. 4. ſpeaks of a ſpirit, which metamorphoſed itſelf into a woman, and married one Menippus Lycius, at which ceremony Apollonius was preſent (and "Multum factum cognovere, quod in media Græcia geſtum ſit)." Sabine, in his Comment on the 10th of Ovid. Metamorph. mentions a ſpirit, which was not only married, but had children. John Major, in the Life of John the Monk, that lived in the days of Theodoſius, commends this monk for his ſingular clemency; but he adds, that the Devil turned himſelf into a market-girl, and, by certain allurements, at length overcame the monk's pious reſolutions. See Winſtanley's Hiſtorical Rarities, p. 214. with the examples and authorities.

[f] Dr. Robertſon's America, in loc. citat.

familiar

familiar in the ancient kingdoms of Chaldea, Babylon, Egypt and Perſia, prior to the time of the ſacred hiſtorian [g]: the colonies, which emigrated from theſe countries, carried this ſuperſtition with them; it proceeded along the coaſt of the ancient Phœnicia [h], and from thence was extended to the coaſts of Africa and Greece: in the latter, it appeared under the form of the Æſculapian ſuperſtition, and oracular aruſpices; and in the northern parts of Europe [i], under that of Druidiſm. From the northern extremity of the old, it paſſed to the northern extremity of the new continent [k]; and was thus extended over America, under the

[g] Vide Exod. ch. 8. *et paſſim.*

[h] Upon Phœnician Navigation, ſee a curious work, intitled, A General Hiſtory of Diſcoveries and Improvements in uſeful Arts, publiſhed in numbers. Dr. Robertſon has alſo given an Epitome of Navigation in the beginning of his America. A ſimilar Epitome is given in Anderſon's Chronological Deduction of Commerce, and in Prêvot. Hiſt. Gener. des Voyages, tom. 1.

[i] Auſonius, Ode to Atticus Patera Rhetor. in Profeſſorum Burdigalenſium Commemoratione. Od. 10.

[k] Reſpecting the communication of the new with the old continent, conſult Robinſon's America, v. 1. p. 278. Crantz, Hiſt. of Greenland, v. 1. p. 242. 244. 261, 262. Prevot, Hiſt. Gener. des Voyages, t. 15. p. 152. Adair's America, p. 13. Hennepin's Continuation, v. 2. p. 54. 118. Gage's New Survey, p. 162. Lafitau Mœurs des Sauvages, v. 1. p. 32. 90. Grot. Diſſert. de Orig. Gent. Amer. Leſcarbot, Hiſt. de la N. France, l. 1. c. 3. p. 21. Charlev. Hiſt. Gen. de la N. Fr. t. 1. l. 1. p. 20. Journal Hiſt. d'un Voy. de l'Amer. t. 3. De l'Origine des Ameriquains, p. 1. to p. 43. Boſſu, Louiſian. v. 1. p. 181. 387. Kalm's Travels, v. 3. p. 125. Rech. Philoſ. ſur les Ameriq. v. 1. p. 3. p. 113. 13. 6. 170. 256. v. 2. p. 134. On the reſemblance of the Jews and Americans, comp. Mœurs des Sauvages, vol. 1. p. 412. 487. v. 2. p. 369. Charlev. Journal Hiſt. t. 3. l. 24. p. 349. Forſter's Tranſlat. v. 2. p. 150.

Rech.

the ſuperſtition of Chemis, Okkis[l], and of various [m] divinities,

Rech. Philoſ. v. 2. p. 135. Lord Kaims's Sketches of the Hiſtory of Man, Edit. 8vo. v. 3.

[l] Chemis, and Okkis, or the Ares-Koui, deities worſhipped by the Indians, and particularly by the Hurons.

[m] Cozumel was a deity much venerated by the Indians on the coaſt of South America, and gave name to the iſland of Cozumel. The idol bore the figure of a man, but of ſuch an horrible aſpect, as plainly diſcovered the original it was deſigned to repreſent. This circumſtance of deformity was obſervable in all the idols worſhipped by theſe people; and he that ſtruck out the moſt hideous figure, was accounted the beſt workman. De Solis, in his Conqueſt of Mexico, l. 1. ch. 15. intimates, that the Devil appeared to them in ſome ſuch ſhapes; the ſame is obſerved by Martyr, and other writers at this period. Cortez, who joined much religious enthuſiaſm with perſonal courage, in the heat of his zeal deſtroyed the idols in the temple of Cozumel, and erected an altar in it with a large croſs at the entrance. He afterwards treated the idols of Zempoala in the ſame manner; and his zeal had like to have hurried him to a ſimilar conduct at Mexico, had not the prudence of Olmedo prevented him from the attempt. Cambyſes, the conqueror of Egypt, with equal impunity, overturned the deities of ancient Egypt, and ſet at liberty their ſacred animals. Many rude nations treat their own idols with equal ſeverity upon certain occaſions: an Oſtiake, diſſatisfied with his idol, abuſes it, and then throws it into the fire; but if he be pleaſed with it, he careſſes it, covers it with beaver-furs, and other ſkins, and places it in the moſt honourable part of his cabin. (Muller. Deſcript. de la Ruſſe, par Strahlemberg). The negroes of Loango, when they invoke their deities in vain, burn them, uſing at the ſame time the moſt tantalizing reflections. (Voyages de Merolla). The Goths had a cuſtom of ſhooting arrows at their deities, when they proved inauſpicious to their requeſts. (Olaus Magnus. Hiſt. de Gentibus Septent.) In ancient voyages, and unfortunate events, the Roman Catholic ſailors appear to have treated their tutelar ſaints with equal indignity, and St. Anthony has often been laſhed and whipped for his unrelenting diſpoſition.

The Americans had many other deities, which were ſuppoſed to preſide over different departments, or were in different eſtimation in different provinces. Telcatlepuca was much venerated at Chalco near Mexico, it

was

vinities, many of whoſe rites [n] more or leſs reſembled the ceremonies of the ancient world [o].

There was one order of Magi [p] formerly in great repute,

was a deity malignant and terrible, from whom they ſuppoſed plagues, ſterility, and other chaſtiſements of heaven to proceed. The city of Chalco was famous for necromancers and prieſts. De Solis Conq. of Mexico, l. 3. c. 8. Of this deity, and Vitzilopuchtli, Gage, who was a friar, and afterwards embraced Proteſtaniſm, gives an humorous account. See his New Survey, ch. 12. p. 117. Purchas's Pilgrimage, b. 8. ch. 13. p. 681. Tlalock, a god of war among the Mexicans, of deformed and horrible aſpect. Viteilpuchtli, or Vitzilopuchtli, was another deity for war and murder; Tiazolteuli, the god of luxury; Ometochtli, the god of drunkenneſs; Eſtruac, the god of air; Thalac, the god of water; Bacab, the deity who preſided over infants; Chiripia, the mother of the gods, and of the earth, and many hundreds more. Vide Garcilaſſo Hiſt. des Yncas, v. 1. l. 2. c. 6. p. 137. They did not, however, equal the Grecian and Roman deities in number, which authors reckon to be not leſs than 40,000. Varro, according to Tertullian, makes three hundred of the name of Jupiter or Jove. Apolog. c. 14. See alſo Arnobius contra Gentes, l. 4. p. 135.

[n] Adair's Hiſtory of the American Indians, p. 80. 94. and particularly p. 172.

[o] Vide Lafitau Mœurs des Sauvages, *paſſim*; and particularly upon Religion and Medicine. T. 1. ch. 4. p. 108. de la Religion; and t. 2. ch. 7. des Maladies et de la Medicine, p. 359. Robertſon's America, upon initiating an hero, taken from Herrera, and deſcribed by many contemporary writers. Diſſert. de l'Abbé Nadal, Mem. de l'Acad. des Inſcript.

[p] Sanchoniathon is the firſt hiſtorian who mentions Magus, by which is meant Chus, the father of thoſe worſhippers of fire, the Magi, and alſo of the genuine Scythæ, who were ſtiled Magog, apud Euſeb. Præp. Evang. l. 1. c. 11. p. 36. Herodotus likewiſe mentioned Magus, as a prieſt of the ſun, l. 3. c. 61. Confer. Lilius Gyraldus Syntag. 10. p. 572. Pauſanias, l. 8. p. 624. The ancient Babylonians and Chaldeans were the firſt people ſtiled Magi; and were the inſtitutors of thoſe rites which

repute [q], and both philoſophers and perſons of the greateſt virtue thought it their higheſt honour to be initiated

related to Zoroaſter. From them this worſhip was imparted to the Perſians, who likewiſe had their Magi; and when the Babylonians ſunk into a more complicated idolatry, the Perſians who ſucceeded to the ſovereignty of Aſia, renewed under Darius the ſon of Hyſtaſpes theſe rites, which had been in a great degree neglected and forgotten. That king was devoted to the religion ſtiled Magia, and ordered it to be inſcribed upon his tomb; (Porph. de Abſtin. l. 4. p. 399.) and looked upon it as one of his moſt honourable titles to be called a profeſſor of thoſe doctrines. The Perſians worſhipped the ſun under the title of Zor-Aſter. They were at different æras greatly diſtreſſed and perſecuted, eſpecially upon the death of their laſt king Yeſdegerd. Upon this account they retired into Gedroſia and India, and carried with them ſome ſhattered memorials of their religion in writing, from whence the Sadder, Shaſter, Vedam, and Zendaveſta, were compiled. The Magi at length grew into diſrepute, in conſequence of which they were by the Greeks called απατεωνες φαρμακευται, jugglers and conjurers; but the Perſians of old eſteemed them very highly. Heſych. Μαγοι. Suidas Μαγοι. Dion. Chryſoſtom. Oratio Boryſtthen. p. 449. Porphyr. de Abſtin. l. 4. p. 398. Apuleii Florida, c. 15. p. 793. l. 3. Hence it appears, that a Magus was a ſacred perſon, a profeſſor of theology, and a prieſt, devoted to philoſophy, and the worſhip of the deity. Confer. Moſes Choronenſis, l. 1. c. 5. p. 16. Plutarch. If. et Oſiris, p. 369.

[q] This which had recourſe to the beneficent gods, was called Theurgia: thoſe who were initiated were not allowed to have any intercourſe with women, to eat any kind of animal food, or to defile themſelves by the touch of a dead body. Heliodor. Hiſt. Æthiop. l. 3. Pauſanias ſpeaks of a temple for divination, which was in Threſprotia, where Orpheus came to recover his wife Eurydice. (In Bœot.) Ulyſſes Travels

> Where in a lonely land, and gloomy cells,
> The duſky nation of Cimmeria dwells;

Whither he went to conſult the ghoſt of Tireſias. Homer. Odyſſ. l. 11. Periander, the tyrant of Corinth, viſited the Threſprotians, to conſult his wife about ſomething left with her in truſt. The Lacedemonians, it is ſaid, having ſtarved Pauſanias to death, in the temple of Pallas, and not being able to appeaſe his manes, which tormented them without intermiſſion, ſent

initiated into its myſteries, from whence free-maſonry [r] was probably derived. Some of the Magi, however, degenerated into a moſt cruel idolatry, and became equally odious and contemptible [s]: the apparatus of their ceremonies uſed by their profeſſors, heightened the averſion which ſober people had to this magic. The more ſubterraneous places were choſen preferably to others, the darkneſs of the night, the black victims which they offered, the bones of the dead, the corpſes with which they were ſurrounded in the caves, the infants whoſe throats they cut to rake into their

ſent for the magicians from Theſſaly, who having brought up the ghoſts of his enemies, they baniſhed Pauſanias's ghoſt ſo effectually, that it was obliged to quit the country. Saul went to conſult the witch of Endor, who called up the ghoſt of Samuel, 1 Sam. c. 2. v. 11, 12. Conſer. Bulengerus de Oraculis et Vatibus. Venerius de Oraculis et Divinationibus. Diod. Sicul. l. 1. ſect. 6. l. 5. ch. 20. l. 15. c. 14. Picart's Religious Ceremonies, v. 4. par. 2. p. 2, et ſeq. Le Ventriloque, par M. de la Chapelle, 12. Paris 1772.

[r] This I ſhall reſume under the ſection of Æſculapius, this deity being the chief of the Cabiri, whoſe rites were preſerved in Samothracia. It was viſited by the Æſculapius of the Epidaurus, who was initiated into theſe myſteries, as well as Hercules, and other eminent characters. Vid. Herod. l. 2. Hierocl. Vita Pythag. Jamblichus, and other writers. Theſe myſteries were preſerved in many ancient temples under different names, though referable to the ſame object; in Egypt under the orgies of Iſis and Oſiris; of Bacchus, and the mother of the gods, in Thrace; of Atys and Cybele, in Phrygia; of Venus and Adonis, in Cyprus and Phœnicia; of Ceres, at Eleuſis; of Diana, in Scythia; of Mithras, in Perſia, &c. Lafitau Mœurs des Sauvages, t. 1. p. 266. Apuleius, lib. 11. Metamorp. de Myſteriis. Arnobii, l. 5. Vid. Bocharti Opera, under Ceres. Chandler's Travels into Aſia Minor.

[s] This kind of magic was called Goétia: the profeſſors of it were ſuppoſed to have correſpondence with none but evil genii, and employed their operations only to do miſchief. Vid. Heliod. Hiſt. Æthiop. l. 6.

entrails

entrails for an inſight into futurity, all conſpired to make it equally ſhocking and criminal [t].

Jamblichus [u] ſays, that both of them equally employed words, to which they believed a certain virtue was annexed: ſometimes the mere charm of their words wrought all the effect that was expected [x]; ſometimes it was neceſſary to add to them the compoſition of herbs; and there was always a neceſſity of obſerving exactly the time when the ſacrifices were offered, the days, the hours, the aſpect of the ſtars, the quality and number of the unhappy victims [y], and

[t] See ſect. ii. and the notes.

[u] Jamblich. de Myſt. et Vita Pythag. quoted by Banier, whoſe authority I have adopted, v. 1. p. 429.

[x] In the firſt ſection, p. 26. I have hinted at this kind of magic.

[y] Of theſe ſacrifices, none were eſteemed ſo auſpicious and ſalutary, as a ſacrifice of the prince of the country. When the lot fell for the king to die, it was received with univerſal acclamations, and every expreſſion of joy; as it once happened (Snorro Sturleſon Ynglenga Saga, p. 18. Loccenii Antiq. Sueo-Gothicæ, l. 1. p. 5.) in the time of a famine, when they caſt lots, and it fell to king Domalder to be the people's victim; and he was accordingly put to death. Olaus Tretelger, another prince, was burnt alive as an offering to Woden. (Ibid.) Bryant's Obſervations, p. 274.

Certain numbers were held in great veneration by the prieſts in very early antiquity. The Druids imagined there was ſomething myſterious in the number nine, for which reaſon their bloody feaſts and ſacrifices were in ſome places celebrated every ninth year. (Erici Olai, Hiſt. Sueorum Gotherumque, p. 2.) In others every ninth month (Olaus Magnus, l. 3. c. 6. Antw. 1558.) and continued for nine days. In ſome places they ſacrificed every year 99 perſons to the god Swantowite (Dithman). After they were dead, they ſuſpended them upon trees, and left them to putrefy. Adam Bremenſis (de Situ Daniæ, cap. 234.) mentions, that

and other minutiæ [z].

that in his time ſeventy carcaſes of this ſort were found in a wood of the Suevi. See Bryant's Obſervations, p. 276.

Aune king of Sweden devoted to Odin the blood of his *nine* ſons, to prevail on that god to prolong his life. At Upſal in Sweden there was a ſolemn ſacrifice every *ninth* year. Then they choſe among the captives in time of war, and among the ſlaves in time of peace, *nine* perſons to be ſacrificed. The ceremony generally concluded with feaſtings, in which they diſplayed all the magnificence known in thoſe times. They drank immoderately; the kings and chief lords firſt drank healths in honour of the gods: hence came that cuſtom among the firſt Chriſtians in Germany, and the North, of drinking to the health of our Saviour, the Apoſtles, &c.. Mallet's Northern Antiquities places the origin of drinking healths in the time of the Anglo-Saxons, agreeable to Verſtegan. The old health by hiſtorians reported to have been drank by Rowena (the daughter or niece of Hengeſt) to Vortigern king of the Britons, was after this faſhion: She came into the room where the king and his gueſts were ſitting; making a low obedience to him, ſhe ſaid, *Be of good health, Lord King!* then having drank, ſhe preſented it on her knees to the king, who (being told the meaning of what ſhe had ſaid, together with the cuſtom) took the cup, ſaying, *I drink your health*, and drank alſo. View of the Manners, Cuſtoms, Habits, &c. The origin, however, of this cuſtom, may be traced as early as the heroic age of Homer. The Egyptians had originally *nine* deities, which referred to the eight perſons ſaved in the ark, and the Ionah or Dove. Some alluſion to this was preſerved in the Eleuſinian myſteries, which were kept up in Samothracia, and ſpread into Phœnicia, by which it was probably diſſeminated into Europe under the Druidical ſuperſtition. This number is ſtill preſerved among the myſtic ceremonies of the free maſons. *Nine* was a number alſo uſed in ordeals, and upon many other occaſions. See Purchas's Pilgrimage, b. 4. ch. 9. p. 338. Frequently, when the Tartars gained a battle, they filled *nine* ſacks with the ears which they had cut off the ſlain. The emperor of China, in 1696, defeated a body of Calmucks, and the conquerors cut off the long hair of their heads, with which they filled *nine* ſacks (Rech. ſur les Egypt. t. 1.) When the Spaniards ravaged South America, the number 12 was ſacred on account of the 12 apoſtles; and many of the Spaniards made vows to deſtroy 12 Indians every day in honour of the apoſtles.

[z] Pliny ridicules this ſuperſtition with ſome humour, when, after mentioning an herb, the throwing of which into the midſt of an army, was

 ſufficient,

The Druids [a] were likewiſe very much addicted to magic, and all the deluſions which accompany it. But of all their ſuperſtitions, the moſt cruel was that which led them to ſacrifice human victims to ſome of their gods [b], a cuſtom which could only be aboliſhed by

ſufficient, they ſaid, to put it to the rout; he aſks, where was this herb, when Rome was ſo diſtreſſed by the Cimbri and Teutones? Why did not the Perſians make uſe of it when Lucullus cut their troops in pieces? Then reſuming his ſerious air, he expoſtulates with Scipio for having drawn together ſuch quantities of arms and warlike engines, ſince one ſingle plant had been ſufficient to open to him the gates of Carthage, l. 2. c. 4. Conf. Mœurs des Sauvages, v. 1. p. 382.

[a] See Bryant's Mythology, v. 1. p. 284. v. 2. p. 471. v. 3. p. 535. Banier's Mythol. v. 3. p. 217 to 246. O'Halloran's Hiſtory and Antiquities of Ireland, part 1. ch. 2. p. 6. and ch. 3. p. 16.

[b] Before they conſulted about the affairs of ſtate, theſe people, as we are told by Strabo, and Diodorus Siculus, pierced a man behind with a poignard, and drew their omens from the manner in which he fell, and from the form of the wound. All priſoners of war were to be ſlain upon the altars, or to be ſhut up within apartments of oſier, to be burnt alive to the honour of the gods.

Near the borders of the Rhine, when the Gauls ſuſpected the fidelity of their wives, they obliged them to expoſe upon the river the children which they doubted to be theirs; and if they were ſwallowed up in the ſtream, the wife was puniſhed with death as an adultereſs: if, on the contrary, they floated above, and came back to their mother, who followed them along the bank, the huſband, perſuaded of her chaſtity, reſtored her to his confidence and love. The emperor Julian, from whom we learn this fact, ſays, the river God, by his diſcernment, avenged the injury that was offered to the marriage-bed. What a contraſt of cruelty does this exhibit to the purpoſes of the humane ſociety, inſtituted for the recovery of drowned perſons! upon which occaſion I muſt mention, in a particular manner, my worthy friends W. Hawes and Dr. Cogan, by whoſe attention principally this ſociety has been the means of redeeming many uſeful lives. Were the river Thames, though leſs rapid than the Rhine, uſed in this manner, as the avenger of the injuries offered to

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by their total deſtruction [c].

In temples, into which men were denied acceſs, Druideſſes preſided, and regulated all that belonged to the ſacrifices, and other ceremonies of religion. They were eſtabliſhed in almoſt all the iſlands that are upon the Gallic coaſts, and upon thoſe that lie near England; yet ſo, that in thoſe where Druids were, there were no Druideſſes, and theſe ſolely poſſeſſed the reſt [d]. The Druideſſes were frequently conſulted

the marriage-bed, it would probably be more reſorted to than Doctors Commons. In ſome parts of Guinea, when the princes remove from the places of their reſidence, notice is given to the people; and no man is permitted to be connected with his own wife upon pain of death, till the prince's return, which is alſo announced to the public. This affords an opportunity for the female ſex to accuſe their huſbands, when tired of them; as there is no appeal againſt their accuſation on this ſubject. See the methods of diſcrimination by poiſon, practiſed by the negroes of Loango (Rel. de Battell dans Prevôt, t. 4.) by thoſe of Angola (Voyage de Merolla) and of the natives on the coaſt of Coromandel (Bekker, Monde Enchanté, l. 1. ch. 8.) Methods for diſcovering innocence and guilt have been uſed, by water, fire, duels, &c. Moſes ſpeaks of the waters of jealouſy, which ſwelled the body of the guilty perſon till it burſt. See alſo Hiſt. Crit. des Pratiques Superſtitieuſes du P. Le Brun, t. 2. Hamilton's Account of the Eaſt Indies. Memoires de l'Acad. des Inſcript. t. 37. 4to. Picard's Religious Ceremonies. Colombiere, le Vrai Theâtre d'Honneur. Monteſq. Eſprit. des Loix, l. 28. ch. 17. L'Abbé Millot, Elémens d'Hiſtoire Générale, ſeconde partie, 1773. Henry's Hiſtory of Great Britain, v. 2. Critical Remarks on the Water Ordeal, by M. Ameilhon, in the Memoires de Literature, &c. vol. 37. 1767. Boſman's Guinea, Let. 19. p. 259. Let. 21. p. 452. La Loubere, t. 1. p. 247. Journal des Sçavans, 1676.

[c] In vain did the Roman emperors endeavour by bloody edicts to baniſh ſo barbarous a cuſtom; it ſtill continued, at leaſt in ſome provinces of the Gauls, until the entire deſtruction of Druidiſm.

[d] Banier, Mythol. l. 6. c. 4.

by

by the Roman emperors; Alexander Severus [e], Diocleſian [f], and even Aurelian [g], the patron of the celebrated Galen, had their fate predicted by them.

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[e] Severus ſetting out on that expedition, which was the laſt of his life, one of his prieſteſſes came up to him, and ſaid: "My lord, do not hope for victory, and be on your guard againſt your own ſoldiers." This prince was aſſaſſinated in that campaign.

[f] Vopiſcus in Numer. Banier, Mythol. l. 6. c. 4.

[g] This emperor intending to conſult ſome of them, to know if the empire would be long in his family, it is ſaid, they anſwered him, that the family of Claudius was to be one day the moſt illuſtrious; and indeed that of Aurelian did not ſubſiſt long.

The Goths believed ſome divine and prophetic quality to be inherent in their women; they admitted them into their councils, and conſulted them on the public buſineſs of the ſtate. See the account of Ganna, a prophetic virgin of the Marcomanni, a German or Gauliſh tribe, and of Villeda, another German propheteſs, mentionted by Tacitus. London Review, vol. 7. p. 176. Critical Review, March 1778. Wood's Eſſay on the Genius and Writings of Homer.

The ſources of the reſpect, however, paid to the women among the Germans, were their ſuperior abilities for the management of domeſtic concerns. To them the education of the youth of both ſexes was entruſted. Women are more diſpoſed to rapture and devotion than men, and their curioſity to pry into futurity is more extravagant. The ſuperſtitious weakneſſes of the ſex, which, in refined times, are a ſubject of ridicule, lead to attention and reverence in a rude age. The German women were regarded as propheteſſes; they were thought to have ſomething peculiarly divine in their nature, and the names of many of them are regarded, who were worſhipped as divinities. To attend to the qualities of plants, and to the curing of wounds, was a branch of female occupation; and their ſkill in theſe arts naturally conferred on them, in times of war and depredation, a very conſiderable degree of influence. They followed the army to the field of battle; their captivity was reckoned the greateſt misfortune that could happen; and the ſtipulations of ſtates were never ſo certainly ſecured, as when ſome virgins of rank were

delivered

The Druids made ſome uſe of botany, but they mixed with it many ſuperſtitious rites: thus, in order to gather the plant called Selago, which is thought to be black hellebore, a knife was not to be uſed; it was to be plucked up with the right hand, which was to be covered with a part of the robe; then to be conveyed ſecretly into the left hand, as if it had been ſtolen; and laſtly, as a neceſſary preparation, the perſon was to be clad in white, be bare-footed, and offer a ſacrifice of bread and wine [h].

delivered among the hoſtages. Monthly Review upon Stuart's View of Society, v. 58. p. 201. See alſo Blackſtone's Commentaries. Lord Kaims's Principles of Equity, and his Sketches. Millar's Obſervations on the Diſtinction of Ranks in Society. Strutt's Horda Angel-cynnan, § 1. Boſman's Guinea, and particularly of the Slave-coaſt, Let. 20. p. 384. in which we find that religion gives, even upon this coaſt, a ſuperiority to the very women, who before were treated as ſlaves.

The ancient Lacedemonians, though continually employed in war, and unacquainted with arts and refinements, which they affected to deſpiſe, yet conferred on women advantages ſuperior to what they enjoyed in any other Grecian republic: even while the Spartans were governed by ſuch ſevere regulations, as monaſtic rigour has ſeldom ventured to impoſe, their wives lived in abundance and luxury. Ariſtotle pretends to account for the pre-eminence of the fair ſex among the Spartans, from the warlike genius of that people. The love of war and of women, ſays he, always go together. The moſt warlike nations are always the moſt addicted to the pleaſures between the ſexes; and the ancient fable, which unites Mars and Venus, is not a chimerical invention of the fancy, but reſts on the moſt ſolid foundation; and it is hence, perhaps, that the reigns of queens have moſtly been diſtinguiſhed by courage in the troops. See Gillies's Orations of Lyſias and Iſocrates (Ariſtot. Polit. book 2. p. 105. edit. Conrid.) in which the tranſlator hath introduced many philoſophical remarks upon this ſubject; and Forſter's Obſervations made during a Voyage round the World.

[h] Plin. l. 24. c. 11.

They never gathered vervain, a plant much uſed in magical operations, without mixing with it many ſuperſtitious rites [i]. It is ſtill uſed in England as an amulet, in which character a gentleman, late of Halſted in Eſſex, frequently employed it.

Of all the ceremonies that were performed by the Druids, the moſt ſolemn was that of gathering the miſletoe, which they believed the gods had brought down from heaven for the felicity of men [k]. Virgil has commemorated it in theſe elegant lines:

Quale ſolet ſylvis brumali frigore *viſcum*
Fronde virere nova, quod non ſua ſeminat arbos,
Et croceo fœtu teretes circumdare truncos [l].

[i] It was to be gathered at the riſing of the dog-ſtar, and break of day, before the ſun was up; and after offering an expiatory ſacrifice to the earth, wherein fruits and honey were employed. By rubbing themſelves with it, it was ſuppoſed to be poſſeſſed of the power of baniſhing fevers, of curing all ſorts of maladies, and of reconciling the hearts of thoſe that were at enmity. Plin. l. 25.

[k] Plin. l. 16. c. 44. Moſes mentions the hyſſop, as an herb to be uſed in ſacred rites, and as a kind of magic remedy for the leproſy. Exod. ch. 12. v. 22. Levit. ch. 14. v. 4, &c.

[l] Æneid. l. 6. As when bleak winter binds the frozen ſkies,
Puſh'd from the oak, her *foreign honours* riſe;
The lofty trunk th' adopted branches crown,
Graced with a yellow offspring not her own:
So with bright beams, all beauteous to behold,
Glow'd on the duſky trees the blooming gold;
The blooming gold, by ev'ry breath inclin'd,
Flam'd as it wav'd, and twinkled in the wind.

The

The Druids conſidered this plant as a ſpecific againſt the epilepſy, apoplexy, and vertigo; they extracted alſo a water from it, which they deemed a remedy in all maladies. They collected the plant with ſuperſtitious veneration [m], which is not yet totally diſcontinued in ſome parts of this kingdom.

I might, indeed, have referred this ſubject to the Hiſtory of Botany; but the religious rites with which theſe vegetables were gathered and applied, has induced me to claſs them here; under which head a thouſand other charms might be introduced, which ignorance and ſuperſtition have invented [n], either when

[m] The proceſſion they made to the place where this precious plant had been diſcovered, was performed with great parade. The ſoothſayers went foremoſt, ſinging hymns and ſongs in the honour of the gods. Next came an herald with a rod in his hand, who was followed by three Druids, bearing the things neceſſary for the ſacrifice. Laſt of all appeared the chief of thoſe prieſts clothed in a white robe, and followed by a croud of people. When they were come to the place appointed, the chief of the Druids got upon the oak, and cut the miſletoe with a golden ſickle. The Druids received it with great reverence into the ſagum, or white caſſock. Then followed the ſacrifice of two white bulls, to which ſucceeded a feaſt; and prayers were put up to the gods, as Pliny tells us, to make this plant a means of communicating proſperity to thoſe who ſhould partake of it. This plant is much uſed in ſome parts of England at this day, in children's fits; and ſome practitioners in London ſtill preſcribe it. Maſon, in his Elfrida, alludes to the reverence paid to the miſletoe:

> There, where the ſpreading conſecrated boughs
> Fed the ſage miſletoe, the holy Druids
> Lay rapt in moral muſings———

See alſo his Caractacus.

[n] All nations in a ſtate of ignorance, have been devoted to the marvellous,

when the cauſes of diſeaſes were unknown, or the means of curing them remained undiſcovered. Hence have

vellous, and to place confidence in whatever was beyond their comprehenſion; it is hence, as I have before intimated, that the uſe of charms were in practice in the moſt early ages: they were known to the ancient Egyptians, and were certainly familiar to the Grecian bard, and have continued ever ſince among rude nations, in ſome mode or other, ſuited to the manners of the people: they are not yet extinct among the vulgar in the moſt civilized parts of Europe.

At this time the African prieſts or Marabouts carry on a conſiderable traffic in vending charms, which they term Grigris, and which are made to anſwer every contingency; to protect from thunderbolts and diſeaſes; to procure many wives, and their eaſy deliveries; to prevent ſhipwreck in fiſhing, or ſlavery in war, as well as to enſure ſucceſs in battle. The annexed plate, drawn from a crown or chaplet, deſigned to anſwer the laſt purpoſe, formerly belonged to a king of Brak near Senegal, who was killed in battle with this charm upon him. It is now in the princely collection of Sir Aſhton Lever, who politely favoured me with a drawing of it; and being an unique, I judged it worthy of preſervation.

Barbot, in the 5th chapter of the firſt book of his Deſcription of Guinea, mentions Brak king of Senegal, and likewiſe particularly deſcribes the Grigris common with the people (ſee alſo Prevôt, Hiſt. Gen. des Voy. t. 4. p. 146.) to which they are ſo devoted, that they part with any thing they have to purchaſe them.

The Grigris uſually conſiſt of a piece of paper, containing ſome paſſages out of the Koran, curiouſly folded up in linen, and artificially covered with the ſkin of ſome animal, or with ſcarlet or purple coloured cloth or leather, neatly ſtitched round the edges with leather, and ſometimes decorated with ſhells, horns, or other ornaments. See the plate, with the references.

A Purple coloured linen bands to tie the chaplet round the head.

B The internal part of the chaplet, conſiſting of leather, to which the Grigris are faſtened with leather thongs.

C C Various Grigris of different ſizes covered with hairy ſkin.

D D Several

Sarah Stone del.

W.m Battersby sculp.

have ariſen the numerous charms for the cure of hooping coughs °, agues, teething, convulſions, epilepſies,

D D Several Grigris covered with ſcarlet cloth.

E E Several Grigris covered with purple-coloured leather.

F A Grigri covered with check-linen.

G G The ends of antelopes horns, covered with ſcarlet cloth.

H One of theſe covered with purple-coloured leather.

I One of the largeſt Grigris of its natural ſize opened.

K The linen folded within, containing, in the center,

L A paper rolled up, with ſentences out of the Koran, and unfolded at M, of which the following is a tranſlation.

"In the name of the merciful God! Pray to God through our Lord Mohamed!

All that exiſts, is ſo only by his command. He gives life, and alſo calls ſinners to an account. He deprives of life by the ſole power of his name: theſe are undeniable truths. He that lives, owes his life to the peculiar clemency of his Lord, who by his providence takes care of his ſubſiſtence. He is a wiſe Prince or *Governor*."

In ſome of the Grigris a piece of rotten wood, about the ſize of L, has been found.

N The ſtitching of the leather round the Grigri.

Two others of theſe Grigris have been opened; one contained the 112th chapter of the Koran; and the other, various paſſages out of the ſame book, and particularly the following, addreſſed to the Deity: "Thou art my maſter, and haſt made me a ruler, and powerful over all people and nations." Theſe Grigris were probably made in imitation of the phylacteries of the Jews, which were rolls or ſlips of parchment, with ſome ſentences of Scripture writ on them, agreeable to the command, "to bind them for a ſign upon their hands, and to be as frontlets between their eyes." Deut. vi. ver. 8. There was not a Jew but wore them, and the Phariſees much larger than others, through an hypocritical affectation. Matth. xxiii. ver. 5. They continue to this day in general uſe.

° A common method of treating this diſeaſe, is to enquire of the firſt perſon, who is met upon a pye-balled horſe, what is good for it; and whatever is recommended is eſteemed a ſpecific. See note, p. 18. An acquaintance of mine, who once went a journey on a pye-balled horſe, was ſo frequently interrupted by queſtions about this diſeaſe, that he aſſured

lepſies [p], and many other diſeaſes; as well as for the

me it was with no little difficulty he paſſed through ſome villages. He generally ſilenced their importunities, by recommending a toaſt in brandy.

No diſeaſe has given riſe to a more numerous and curious catalogue of charms than Agues. A common practice is, to run nine times through a circle formed by a brier that grows naturally in that direction. The proceſs is to be repeated nine days ſucceſſively. This is a Druidal ceremony, nine is a myſtic number of high antiquity. See note, p. 140. A ſpider given, unknown to the patient, is a favourite remedy with ſome perſons. Others are equally partial to the ſnuff of a candle.

Many families of reputation continue the uſe of charms in Teething; chiefly in the form of beads to wear round the neck of the infant. Theſe amulets are daily advertiſed in the public papers; and the proprietor pathetically exclaims, "What mother can forgive herſelf, who ſuffers her child to die without an anodyne necklace!"

Many charms are alſo employed for the cure of the tooth-ach; and, among others, that of extracting a worm from the diſeaſed tooth is a profitable ſource of deception. A celebrated female in the city is at this time raiſing conſiderable contributions upon the public credulity, by extracting *this worm:* to effect this, ſhe keeps the eggs of the ſilk moth, which by artificial heat ſhe hatches in all ſeaſons, and the inſect at its firſt appearance reſembles a ſmall worm, which ſhe artfully exhibits after uſing certain manual operations; and as the animalcule appears alive, it convinces the patient of the efficacy of the art: it may perhaps effect a cure by the power of imagination in the ſame manner, as the Indian ſugglers cure their patients, by appearing to pull out the diſorder, and then exhibiting a bone, or any other ſubſtance, which they pretend to have extracted from the diſeaſed part.

For cramps, a ring is frequently worn upon the finger of the perſon liable to this complaint. To poſſeſs any virtue, it is neceſſary that the ring ſhould be made of ſome metal taken by ſtealth, without diſcovery: for the ſame purpoſe, the patella of a ſheep is worn by perſons troubled with cramps. This bone is uſually called the cramp-bone. The great Boyle recommends for certain diſeaſes "a little bag hung about the neck, containing the powder made of a *live* toad, burnt in a *new* pot." In the ſame eſſay he recommends different methods and charms for obviating the effects of witchcraft. Boyle's Works, v. 2. part 2. Eſſay 5. p. 159, 160. and v. 6. p. 58, and 640. which is very curious.

[p] The various names under which the epilepſy has been diſtinguiſhed, are

the prevention of ſome [q], which ſtill continue in uſe among uninformed minds, with as much veneration as the royal touch [r] was formerly admitted for the cure of ſcrophulous diſeaſes [s], which from thence obtained the name of the king's evil.

Indeed, we can no longer wonder at the credulity

are explained by Van Swieten, in his Commentaries, v. 3. p. 391. Numerous are the remedies which have been ſuggeſted for curing this diſeaſe. A very frequent remedy among the common people about London, and particularly in Eſſex, is to cut the tip of the tail of a black cat, in order to procure three drops of blood, which are to be taken in a ſpoonful of milk from a woman's breaſt, and repeated three days ſucceſſively. If the patient be a male, the woman from whom the milk is procured muſt have lain in of a girl; and the contrary, if the epileptic perſon be a female. If the patient be informed of the compoſition, it loſes its efficacy. I have met with three inſtances, wherein this method of treatment has been recommended within the ſpace of a fortnight.

For a ſimilar intention, the patient is to creep with the head foremoſt, down three pair of ſtairs, three times each day, for three days ſucceſſively; three is the root of the myſtic number nine, and is ſtill in high eſteem in free maſonry.

[q] One of the moſt expenſive impoſitions of this kind is advertiſed by Dr. Dumoulin, which he calls Sachets Anti-varioliques, at two guineas each bag. They are ſaid to prevent infection from the ſmall-pox; for which purpoſe they are to be hung round the neck, and recline upon the *breaſt* in *men*, and upon the *navel* in *women*. At night it operates through the pillow, under which perſons of both ſexes are then recommended to place the Sachets Anti-varioliques. Like Dr. Hill's Tincture of Sage, it obviates old age. They are ſold at N° 57, Queen Ann Street, Eaſt. Comp. Boyle's Works, v. 6. p. 168.

[r] This begun in the time of Edward the Confeſſor, about the middle of the 11th century.

[s] Wiſeman, ſerjeant-ſurgeon to King Charles, wrote profeſſedly in favour of the royal touch.

of

of illiterate perſons, when men of liberal education adopt the moſt abſurd opinions, and attempt to ſanctify them by the authority of their names. The credulity of Pliny [t] may be excuſed; but when Fulgoſus [u], Amatus Luſitanus [w], Paræus [x], and Donatus [y], in the 15th

[t] Pliny, and ſome other ancient writers, tell us of women among the Romans, who were turned into men, l. 7. c. 4. p. 158. Liv. Hiſt. l. 4.

[u] Fulgoſus relates, that when Ferdinand the Firſt was king of Naples, Ludovicus Guarna, a citizen of Saleine, had five daughters; of whom the two eldeſt were called Franciſca and Carola, and both, at fifteen years of age, found ſuch alteration in themſelves, that they changed their feminine habits, and names alſo, the one being called Franciſcus, and the other Carolus. Fulgoſ. l. 1. Obſ. p. 187.

[w] A noble Portugueſe, named Maria Pacheca, changing into a young man, altered her habit, and called herſelf Manuel Pacheca, who afterwards made a voyage into the Indies, became a valiant ſoldier, attained to much wealth and honour, and returning, married a lady of a noble family, but never had any iſſue. Amat. Luſitan. Conſ. Med. Cent. 2. Curat. 39.

[x] In the city of Rheims in France, an. 1560, a female, at the 14th year of her age, ſhewed ſigns of the other ſex, which when her parents were informed of, by the interpoſition of eccleſiaſtical authority, her name was changed from Joan to John; and from thenceforth ſhe wore the habit of a man. Paræus, l. 4. c. 5. Schenck. Obſ. l. 4. p. 503.

At Vitriac in France the ſame author relates, that at the age of 15, German Garnier became a man; and the whole matter being repreſented to the Cardinal Biſhop of Lenuncurium, he called an aſſembly, where this perſon received the name and habit of a man. Paræus, ibid.

[y] Donatus relates, that in the year 1574, in the city of Spoletto, a girl of 18 years of age was changed into a man, as divers of that place can witneſs. De Hiſt. Mir. l. 6. p. 298.

See ſimilar inſtances by Cuelmanus Sch. Obſ. Med. l. 4. Ob. 6. p. 509. Anton. Diuna relates the caſe of a client of his, who, after changing her ſex,

15th and 16th centuries, disgrace their professions, and science in general, with incredible metamorphoses of sexes, we may overlook the artifices of sibyls [z], aruspices, soothsayers, astrologers, and other impostors in primeval ages [a]. At the conclusion even of the 16th century, Donatus, a medical writer of some reputation, relates the case of a woman, who, after she had been delivered of a son, became a man [b]. Turner [c], who relates this story in his History of remarkable Providences, shews some hesitation in admitting its validity. It is, however, so much in point with the case of a celebrated Chevalier, that it is wonderful it has never been exhibited as a precedent.

It would be tedious to enumerate here all the examples of magic divination, judicial astrology, and sorcery [d], which spread from Assyria through Greece, and

sex, was tried for committing a rape. John Choker. Fax. Hist. Cent. 1. cap. 23. See also Ausonius, Batholinus the Anatomist, and Burnet; and Turner, in his Remarkable Providences, p. 15.

[z] Banier's Mythol. v. 1. p. 361: et seq.

[a] No modern impostors have been more successful than water conjurers, with which this nation still abounds.

[b] This was supposed to have happened, an. 1496; it is told by Pontanus, and confirmed by Antonius Calotius the Umbrian.

[c] William Turner, M. A. Vicar of Walberton, Essex.

[d] Frid. Hoffman concludes his excellent chapter, De Diaboli Potentiâ in Corpore, in the following words: "Neque dubitamus, fore, ut in

and moſt parts of the world, and was adverted to in a particular manner by an ancient inſpired writer [c]. But now, the influences of the planets are no longer ſuſpected of determining our actions; the ſign of the ram does not preſide over the head; the bull over the ſtomach; the twins over the breaſt; the ſcorpion over the inteſtines; the fiſhes over the feet; and ſimilar extravagancies. Infinite Wiſdom has not permitted us to ſcrutinize into futurity:

Prudens futuri temporis exitum
Caliginoſa nocte premit. HOR.

In what deep melancholy, ſays Cicero, would Priam have ſpent the remainder of his life, had he known the lamentable fate that awaited him! Would the three conſulſhips, the three triumphs of Pompey, have made him ſenſible of the ſmalleſt impreſſion of joy, had he been capable of foreſeeing what we ourſelves are even unable to mention without ſhedding a flood of tears, that on a day, after the loſs of a battle, and the total defeat of his army, he ſhould be ſlain in the deſarts of Egypt? And what would Cæſar

poſterum ejus potentia ludibriaque magis magiſque evaneſcant. Clarior enim lux veritatis ubique in animis hominum cœpit exſplendeſcere, florent artes et ſcientiæ, rationis cultura ubique accuratiſſimè ſuſcipitur." Tom. 5. See alſo his References. Banier's Mythology, v. 1. p. 424. Potter's Grecian Antiquities, and Kennett's Antiquities of Rome; particularly Potter on Love Magic.

[c] Iſaiah, ch. 47. ver. 13.

have

have thought, if he had known, that in the midſt of that very ſenate, which he had filled with his friends and creatures, near the ſtatue of Pompey, and in ſight of his guards, he ſhould be ſtabbed with wounds from his beſt friends, and his body be abandoned by all the people of Rome? We may hence ſay, Certe igitur ignoratio futurorum malorum melius eſt, quam ſcientia [f].

[f] Cicero de Diis, l. 2.

INDEX.

INDEX.

A

ABRACADABRA uſed as a charm, n. Page 26
Abracalan employed as a charm, n. ibid.
Abraham the patriarch, n. 100
Achem, kingdom of, n. 103
Achilles firſt employed verdigris in wounds — — 31
——— his rage on the death of Patroclus — — 34
——— ſacrificed human victims, n. — — ib.
Acorns, n. — — 78
Agamemnon — — 46
Agitations to imitate inſpiration, n. 126
Agnodice, anecdote of 50
Agrippa, origin of the name of, n. 47
Agroſtis, herb, n. — 52
Agues, how treated, n. 150
Aguilar, Jerome de, n. 63
Alcinous, garden of 88
Al-chemia, n. — 100
Alexander the Great — 73
Alorus — — 59. 79
Amazons, n. — — 94
Americans, ſtate of medicine among them, n. — 24. 129
Ameſtris, entombed twelve perſons, n. — — 54
Anatomy, hiſtory of Page 52
——— early origin of 71
——— encouraged by Egyptian princes — — 73
Animals early domeſticated 3
——— uſed in ſacrifice 53
——— attachment of the Egyptians to them — 82, 83
Anqua, anecdote of, n. 123
Anthony St. treatment of his image, n. — — 136
Ants, antidote to the effects of mandrake, n. — — 88
Aphtha, n. — — 108
Apis, death of, n. — 83
Ararat mount, beautiful vale of 2
——— the ſame as Baris and Luban, n. — — 117
Argonautic expedition 10
Arrakan, king of, drinks the blood of his ſubjects, n. 121
Artemiſia — — 80
Arts cultivated prior to the deluge 1
Arum, how diſcovered to be purgative, n. — — 88
Aſa attacked with the gout 28
Atabaliba, or Atahualpa, Inca of Peru, n. — — 10
——— attachment of, to his queen, n. — — ib.
——— diſcovers Pizarro's ignorance, n. — — ib.

Atabaliba, is ſtrangled by Pizarro's order, n. — Page 11
Auguries — — 53
Aune, king of Sweden, devotes his nine ſons, n. — 141
Ava Ava fermented, n. 124

B

Babylonians expoſed their ſick 18
Bacab, a Mexican god, n. 137
Bacca or Berry, origin of 79
Bancroft's deſcription of the Woorara poiſon, n. — 92
Bartholomew St. feaſt of, n. 56
Bats in America, expert at bleeding, n. — — 15
Battering ram, origin of, n. 95
Battle the firſt on record 33
Beer drank in early ages 120
Belus, n. — — 79
Benjamin, delivery of 46
Bleeding, not practiſed before the Trojan war — 13
——— unuſual in China, n. ib.
——— when firſt practiſed by the Chineſe, n. — 14
——— origin of in Peru 14
——— frequent in the time of Hippocrates, n. — ib.
——— variouſly practiſed in rude nations, n. 14, 15, 16
Blood of animals, taken as drink 120
——— ſtrengthens the body 122
——— of young, transfuſed into aged perſons, n. — 120
——— human, drank by ſome nations, n. — 123
Boiling water unknown to the natives of Otaheite, n. 106
Bones human, uſed as flutes, n. 61, 64
Bones human, preſerved as relics, n. Page 69, 70
——— how prepared, n. 70
Botany, origin of — 75
Braſs, early diſcovered 97
Broom, n. — — 77
Brydone's account of Sicilian mummies, n. — 81

C

Cæſarean operation performed in Africa, n. — 41
Californian amputations at their marriages, n. — 55
Caloto bells, n. — 8
Calypſo and Circe — 96
Cambyſes deſtroys the Egyptian deities, n. — 136
Campanian wine celebrated, n. 119
Camphor, origin of its name 79
Cana fermented, n. — 124
Cannibaliſm, n. 62, 63, 64, 65, 66, 67, 68
Captive children, how treated, n. 41
Caribbs eat human fleſh, n. 65
——— do not eat women or girls, n. — — 66
Caſia, origin of its name 79
—— diſcovery of its virtues, n. 89
Caul or Amnion, ſuppoſed virtues of, n. — — 48
Cavalry, not mounted at the Trojan war — — 4
Cemis, anecdote of one, n. 125. 133
—— worſhipped by the Indians, n. — — 136
Centaury — — 79
Ceres, the deity of fire, n. 80
—— diſcovered corn and bread, n. — — 113

Chæronea,

Chæronea, battle of, n. Page 35
Chalybon or Chelbon, famous for wine — — 119
Chandler, Dr. an adventure of, n. 72
Charlemagne, unable to write his name, n. — 11
Chariots, in uſe at the Trojan war, 4
Charles IX. ſaying of his, n. 66
Charms uſed in diſeaſes, n. 26. 134
Charon, origin of, n. 96
Chemia, or the Egyptian art, n. 99, 100
Chemiſtry, hiſtory of — 97
Cherries, when introduced into England, n. — 123
——— brought into Italy by Lucullus, n. — 123
Chevalier D'Eon, parallel caſe of 153
Chewing ſubſtances to excite fermentation — 124
Chicha, an intoxicating liquor, n. ib.
Children, publicly ſold for ſacrifices, n. — — 65
——— ſacrificed in Denmark, n. 54
——— birth of, ceremonies attending them, n. — 48
——— whipped to death, n. 55
Chiripia, a Mexican deity, n. 137
Chiron the centaur, origin of, n. 96
Cinnamon, whence denominated 79
——— ſpecies of, n. 24
Circumciſion, how performed, n. 32
Cochin China, ſoldier of, how puniſhed, n. — 64
Cochineal — — 112
Colchis, famous for plants 91
Coligni, death of, n. — 66
Commerce, the influence of upon ſociety, n. — 38
Compaſs, when invented, n. 38
Condamine's account of the Woorara poiſon, n. 92, 93
Conjurers, n. — 129. 132
Continent, old and new connected, n. — — 135
Converzatione in Italy — 45
Cooke captain, how treated when ſick, by Oberea, n. 25
Copper early diſcovered 97
——— found in ſtreams, n. 97. 103
——— large maſſes of, n. 103. 104
Cordwainer, derivation of, n. 21
Cortez cured by the Tlaſcalans, n. 90
———religious enthuſiaſm of, n. 136
Coya or Coyba, a poiſonous inſect, n. — — 93
Cozumel, an American deity, n. 136
Cramer, Dr. anecdote of n. 72
Cramps cured by charms, n. 150
Cretan doe, n. — 88
Criminals early diſſected 74
Croſs, miracles attending it, n. 133
Cruſades, the influence of upon Europe, n. — 38

D

D'Ancre Marechal, n. 66
Dead body exhibited at feaſts, n. 69
Deities of rude nations, horrible aſpect of, n. — 31
Demades, his ſpeech to king Philip, n. — — 35
Devil, the viſible appearance of, n. 132, 133, 134

Devil, anecdote of, n. Page 133
——— conteſt of with Sancta Maria, n. — — 138
——— intrigues with John the monk, n. — 134
——— metamorphoſed into a woman, n. — ib.
De Wit, n. — 66
Diamond, the largeſt in Europe ſold for a crown, n. — 102
Diamonds of great magnitude, n. 100
Diana, n. — 80
Diego de Ordaz, viſits the volcano of Popocatepec, n. — 7
——— firſt diſcovers ſulphur in America, n. ib.
——— origin of his coat of arms, n. — 8
Diſeaſes inflicted by the deity 8. 23
——— attributed to inviſible beings 129
Diſſection of animals, when practiſed — — 3
Dittany of Crete, n. 87
Divination — 53. n. 138
Dogmatiſm, firſt founded by Hippocrates — — 5
Dog, ſaid to diſcover the purple dye n. — — 113
Dogs, reſpect paid to them by the female ſex, n. — 66
——— anecdotes of them, n. 86, 87
Domeſtication of animals 52
Dreams, origin of — 23
——— influence of, n. ib.
Druideſſes — 143, 144
Druids, addicted to magic 142
——— made uſe of botany, 145 146
Druidiſm — — 135
Du Bourg, n. — 58
Dutch deputies, anecdotes of the, n. Page 102
Dye, purple, n. 109. 111
Dyeing, an early diſcovery 119
——— practiſed by rude nations, n. — — 109
——— in glaſs — 115

E

Ear-rings in uſe before the Trojan war, n. — 100
Eden, the firſt garden in hiſtory, n. 89
Edward the ſecond's queen, n. 94
Effluvia fatal — 95
Egypt, the multiplicity of phyſicians there — 21
——— kings of, encouraged anatomy — — 73
Egyptian deities, deſtroyed by Cambyſes, n. — 20
——— mummies — 114
Egyptians, expoſed their ſick to public view — 18
——— divided into caſts, n. 21
——— their knowledge in arts 114
Eleuſinian myſteries, n. 139. 141
Embalming the dead 71. 81. 114
——— conducive to botany and medicine — — 83
Engliſhmen more agreeable eating than Frenchmen, n. 65
——— diſtinguiſhed for the whiteneſs of their ſkins, n. ib.
Epilepſies cured by charms, n. 150. 151
Eſculapian ſuperſtition in Greece 135
Eſculapius initiated into the Eleuſinian myſteries of Epidaurus 20

Eſtruac, a Mexican deity, n. Page 137

F

Fabulous and natural medicine 1
Fermentation early diſcovered 115. 117. 124
Fermin's account of the manchineel, n. — — 93
Ferula of the ancients, n. 106
Fever, how treated by the Indians, n. — — 25
Fire, an early diſcovery 105
—— diſcovered by various accidents, n. 106, 107, 108, 109
—— miſtaken for an animal, n. 105
—— a modern diſcovery in ſome countries — 106. 108, 109
—— when diſcovered by Prometheus — — 106
—— produced by friction 107, 108
—— kindled by the American Indians, &c. n. — 107
—— produced by lightning, and other means, n. — 108
Fire arms mentioned in the Gentoo laws, n. — — 37
Flints uſed to bleed with, n. 32
—— employed in various purpoſes, n. — 32. 105
Flour uſed in ſacrifice, n. 53
Formian and Falernian wines, n. 119
Fountain to make old perſons young, n. — — 120
—— ſaid to be diſcovered in Africa, n. — 122
—— voyages made to find it, n. ib.
Free maſonry early inſtituted 138. 141
French prophets, n. Page 126
Future events inſcrutable 154

G

Gallinazos, their voraciouſneſs, n. 67
Ganges river, n. — 44
Garden, early cultivated, n. 88, 89
—— of Alcinous — 89
—— of Montezuma ib.
Gengis-Can, the greateſt conqueror, n. — — 36
Gentian, n. — 77
Germander, n. — ib.
Gilding, practiſed by the ancients, 115
Gladiators, brutal conteſts of, n. 56
Glaucus and Diomede exchange ſhields, n. — 9
Glazing known to the ancients 115
Goétia, n. — — 139
Gold, rendered potable by Moſes, n. — — 98
—— accidental diſcoveries of, n. 99. 101, 102
—— large maſſes of, n. 101. 104
—— exchanged for bells, n. 102
Golden age, n. — 76
—— Calf of Moſes, n. 98
Grapes produced without culture, n. — — 117
—— when brought into England, n. — — 123
Grecian horſe, n. — 95
Grigris, uſed as charms, n. 148
—— ſold by the Marabouts, n. ib.
—— deſcribed, n. 148, 149
Guatimozin's tenderneſs for his wife, n. — — 10

Guiana, natives of, ſkilled in poiſons, n. — Page 92
Guineas, origin of their name, n. 102
Gunpowder, firſt made in America by Cortez, n. — 7
——— when firſt uſed in mines, n. — 37
Guns, when invented and uſed 36
——— the mean execution of, n. 37

H

Harp the, diſcovered by Cinyras, n. 113
Hawk weed, n. — 88
Healths, drinking of, its origin, n. 141
Heart, action of the, known to the Hottentots — 60
Hebrew women eaſily delivered 41
Hector and Andromache, n. 9
Hellebore early uſed 79. 88
——— ceremony of gathering it by the Druids — 145
Hennepin, Father, n. 69
Henry V. died of a fiſtula, n. 90
Hephaiſtos ſuppoſed to be Tubal-Cain, n. — 97
Hercules diſcovers the Tyrian purple, n. — 113
——— initiated into the Eleuſinian myſteries, n. — 139
Hippocrates, when he flouriſhed 4
Holy war of Ireland, n. 56
Homer, his deſcription of medicine, 3
——— his panegyric on Helen, n. 9
——— his knowledge of anatomy conſiderable — 61
——— a native of Chios 90
——— celebrates the virtues of wine, n. — 118
Honey offered in ſacrifice, n. Page 53
——— early in uſe — 123
Horſe, the wooden, of the Grecians, n. — — 95
Horſes, early domeſticated 4
——— not ſhod at the Trojan war ib.
Horticulture, early practiſed 88
Horus, ſuppoſed to be Tubal-Cain, n. — — 97
Hottentots, cuſtom of the, upon marriage, n. — 55
Human ſacrifices frequent 54. 140
——— how offered by the Celtæ, n. — 59. 140
——— how offered by the Americans, n. — 59
——— of the Chileſe 60
——— of the Mexicans, n. — — 62, 63
——— of the Druids 142
Hyayna Capac, n. — 60

I

Iberia, fruitful in plants 91
Ιχθυοφαγοι, n. — 106
Ilythyia, n. — 47
Imagination conducive to ſuperſtition — — — 7
Infants, how treated, n. 41, 42, 43
Inſects, rapacity of, n. 68
Inſtinct under diſeaſes 17
——— animal, accurate 86
——— of dogs, &c. n. 86, 87
Inſtruments of ſurgery 32
Intoxication, excitement to 116
——— how diſcovered, n. 117
——— produced by various means, n. 123, 124, 125, 126
Iron, how diſcovered — 31

Iron early in uſe Page 97
— difficult of fuſion, n. ib.

J

Jacob's ſickneſs — 28
Jagonaut, an Indian idol, n. 56
Job, contemporary with Jacob 28
Jordan, the river, n. 44
Jugglers and conjurers, n. 129. 132
Jumpers, religious, n. 126
Jupiter or Jove, many of the ſame name, n. — 137

K

Kamſchatkalian method of intoxication, n. — 125
King's evil — 151
Kouli Kan, a ſaying of his, n. 37

L

Laurel, ſacred to Alorus 79
——— purgative to birds, n. 88
Leonidas the Spartan 35
Leproſies, how treated by Moſes 28
——— encreaſed by the Cruſades, n. — — 122
Lewis XI. anecdote of, n. 120
——— drank the blood of infants, n. — 121
Lightning, effect of 108
Linna, an early navigator, n. 38
Liver of eels to promote delivery, n. — — 48
Loanga, natives of, burn their idols, n. — — 136
Lotus — Page 75
Lying-in, by the men, n. 41, 42, 43
——— by the women 41
Lungs, action of the, early diſcovered, n. — 60
Luxury, effects of, n, 37

M

Maby, a fermented liquor, n. 124
——— uſed in funeral rites, n. ib.
Machaon, wounded by Paris 12
——— his potion 24, 25
Macon, Meconium, n. 79
Margaret of Anjou, n. 94
Magi — 137, 138
Magic medicine — 130
Magiſcatzin, a ſenator of Tlaſcala, n. — — 7
——— the firſt perſon of dignity baptized in America, n. 8
Magus, n. — 137
Maid of Orleans, n. — 94
Maize fermented, n. — 124
Mandrakes — — 90
Manchineel apple, n. 24
——— poiſon, n. 93
Manichees, n. — 56
Manioc, root fermented, n. 124
——— uſed for bread, n. ib.
Marabouts, n. 130. 148
Mareotic wine, n. — 119
Marino, n. — 45
Maroc women, their method of promoting delivery, n. 48
Maronian wine, n. — 119
Medicine in general — 6
——— antiquity of 1
——— the criterion of ſcience, n. 21

Medicine

Medicine improved by various accidents — Page 86, 87
Melampus, cures the daughters of Proetus — 13
Melchizedeck, king of Salem 119
Menelaus wounded at Troy 24
Mercury herb — — 78
——— Triſmegiſtus ib.
Metallurgy, invention of, aſcribed to divinities — 99, 100
——— how diſcovered, n. 98, 99
——— neceſſary to agriculture, n. — — 105
Metals, how diſcovered 101. n. 103
——— large maſſes of, found, n. 101
——— various ſubſtitutes for 104
Midwifery, hiſtory of its origin 40
——— made a diſtinct art 49
——— early practiſed by men 50
Milk offered in ſacrifice, n. 53
—— fermented, n. — 124
Millefolium or Achillea, n. 77
Miſletoe, a ſacred plant among the Druids — 146
——— gathered with great veneration, n. — 147
Moloch and Melech — 59
Moly herb — — 91
Montezuma refuſed baptiſm, n. 8
——— his botanic garden, n. 89
Montfort, count of, his lady, n. 94
Montfort's cruſade, n. — 56
Morbus Gallicus, theory of, n. 73
Morlacks, their opinion of witches and vampires, n. — 121
Moſes — — 63
Moxa, uſed in diſeaſes, n. 22
Mulciber or Vulcan, n. 97
Mules, ſkeletons of, n. 68
Mules, the activity of, in deſcending mountains, n. Page 68
Muley Iſhmael, anecdote of, n. 55
Mummies, curious ſpecimens of, n. 81
——— preſerved near Palermo, n. — — ib.
——— of Teneriff, n. 82
——— natural, found in America, n. — — ib.
——— of Egypt — 114
Muſhrooms fermented into an inebriating liquor, n. 125
Mycale, battle of, n. 33
Myrrh — — 79. 83
Myſtic medicine, hiſtory of 127

N

Natural medicine — 1
Navigation, n. — 135
Nepenthe — 91
Neſtor, addicted to wine, n. 118
Nile river, n. — 44
Nimrod or Alorus, the firſt king, n. — — 52
Nine, a myſtic number, n. 140, 141. 150
——— uſed in free maſonry, n. — 141
Noah, firſt planted the vine 2. 117
—— intoxicated by the juice of the grape — 117
—— his various titles, n. 118, 119
Numbers myſtic, n. 140. 150

O

Oberea's treatment of Capt. Cooke, n. — — 25

Offerings

Offerings of plants, n. Page 52
Ointments poſterior to the Trojan war — — 30
Okkis — — 136
Olive — — 81
Olive branches — 47
Olives, n. — — 77
Ometochtli, a Mexican deity, n. 137
Ophthalmia, n. — 87
Opium, whence derived 79
Orellana, diſcovered the river of Amazons, n. — 94
Origanum, how diſcovered to be alexipharmic, n. 87, 88
Oſtiakes, how they treat their idols, n. — — 136
Othomacoas, their method of intoxication, n. — 126

P

Palemedes, ſtory of, n. 23
Parturition influenced by climate 40
——— eaſy in ſome countries 41. 48
——— how rendered eaſy, n. 47, 48
Paterno, princeſs of — 44
Paſſover, introduced ſome knowledge of anatomy 66
Pears, when introduced into England, n. — 123
Pellitory, purgative to certain birds, n. — — 88
——— found to be lithontriptic in dogs, n. — ib.
Perſic women, their method of promoting delivery, n. 48
Peruvian bark, ſuppoſed origin of its uſe — — 85
Pharez and Tamar, caſe of 49
Pharmacy, origin of — 75
Philip of Macedon, n. Page 35
Phillipillo, accuſes Atabaliba, n. 11
Phylacteries, n. — 149
Phyſicians, ſcarcity of, in Cairo, n. 72
Pilgrim-camel, n. — 73
Pine, ſacred to Neptune 79
Pizarro, conqueror of Peru, n. 11
——— incapable of writing, n. ib.
——— his cruelty to Atabaliba, n. ib.
Plague in the Grecian camp 23
Plaſters, invented after the Trojan war — — 30
Platæa, battle of, n. — 33
Plough, ſuppoſed to be diſcovered by Oſiris, n. — 113
Podalirius, cures the daughter of Damætus — 12
Poland, once without a phyſician, n. — — 21
Pontus, famous for plants 91
Popocatepec, eruption of, n. 7
Poppy, n. — — 79
Potoſi, mines of, how diſcovered, n. — — 103
Priſoners, treated as ſlaves 33, 34, 35
——— never exchanged 33
——— ſacrificed by the Americans, n. — 59
——— cruelty of the Siberians to, n. — — 60
Purging, in diſeaſes, origin of 38. 88
——— early employed as a preventive, n. — — 22
Purple dye, origin of 112, 113
——— hiſtory of, n. 111, 112
——— colour highly eſteemed 110
Pyramid of human heads, n. 64
Pythagoras the philoſopher, n. 4

R

Raw fleſh, origin of its being eaten, n. — Page 106
Religion connected with medicine 22. 128
——— unknown in ſome countries, n. — 128
Rice, early fermented, n. 120
Rings, pledges of eſteem, antiquity of, n. — — 100
Rivulet of boiling water, n. 109
Roman triumphs, cruelty of 56

S

Sacerdotal rites conducive to anatomy — 61. 67
Sacred books kept in temples 20
Sacrifice of animals — 53
——— of priſoners, n. 59, 60
——— voluntary, n. 55, 56
——— See Human ſacrifices.
Sadder and Shaſter, origin of, in India, n. — 138
Saliva, uſed as a ferment, n. 123, 124
Sancho the fat, king of Leon, n. 21
Savages, violence of their diſeaſes, 128
Scalping, an early cuſtom, n. 64
Scalps uſed as ornaments, n. ib.
Seraglio, how viſited by the phyſicians, n. — 72
Seſeli, uſed as a purgative by the ſtag, n. — — 87
Sharks, ſaid to prefer the Engliſh to the French, n. — 65
Sheep-ſhearing early practiſed, n. 100
Shepherd kings, n. Page 76
Shoeing of horſes — 4
Siberian robber, n. — 60
——— method of intoxication, n. 125
Sick, expoſed to public view 18. 72
Signing of deeds, origin of, n. 134
Silver, accidental diſcoveries of, n. 99
——— found in rivers, &c. n. 103
Skeletons, procured by various means — — 68, 69
——— anecdote of one, n. 82
Skulls uſed as diſhes, n. 61
——— trophies, n. 61. 64
——— current money, n. 61
——— number of, round the temple of Mexico, n. — 62
Slavery of negroes, n. — 42
Small-pox, infection of, to be prevented, n. — 151
Sneezing, origin of, the ceremonies attending it, n. — 131
——— conſidered as ominous, n. ib.
Soannes, ſkilled in poiſons 92
——— uſed poiſoned arrows ib.
Socotora women, ceremony attending their delivery, n. 48
Socrates votes for permiſſion to have two wives, n. — 4
Spinola, anecdote of the marquis of, n. — — 102
Squills, n. — 77
Stone-crop, uſed as a purgative by birds, n. — 88
Subterraneous fires, n. — 108
Sully, anecdote of, n. 37
Superſtition, origin of, 127. 130, 131
——— of the Indians, n. 132
Surgery, ſtate of before the Trojan war — — 27

Surgery, prior to the practice of medicine — Page 27. 29
Sweat, how excited in fevers by the Indians, n. — 25
Swiſs deputies, anecdote of the, n. 102

T

Taille or tax, origin of the 11
Tarſhiſh or Carteia — 84
Tartars, their ſucceſs in arms, n. 36
Taſſo's deſcription of Edward and Gildippe, n. — 94
Teething, how treated, n. 150
Telcatlepuca, venerated at Chalco, n. — — 136
Temperance of the Americans in eating, n. — 65
Temples, records of medicine in 19, 20
Thalac, a Mexican deity, n. 137
Thales the philoſopher, n. 4
Thebaic extract, whence denominated — — 79
Theurgia, n. — 138
Thunder, opinion concerning, n. 8
Tiazolteuli, a deity of luxury, n. 137
Titanic war — — 33
Titans, n. — 76
Tlalock, a god of war, n. 137
Tobacco, fume of, uſed to excite inebriation, n. — 125
——— employed by prieſts to produce ſuppoſed inſpirations 126
Tooth-ach cured by imagination, n. 150
Tranſmigration — 80
Trojans, more refined than the Romans — — 9. 36
Trojans, attached to the women, n. Page 9
Tubal-Cain, n. — 97
Twelve, uſed as a ſacred number, n. — — 141
Twins, a ceremony attending the birth of, n. — — 41
Tyre in Phœnicia, n. 84
Tyrian purple — 109

U

Urine drank to produce intoxication, n. — — 125
——— of cows, employed as a ſacred remedy, n. ib.
Upſal, famous for its ſacrifices, n. 141

V

Vampires or blood-ſuckers, n. 121
——— how prevented, n. 121, 122
Vedum, n. — 137
Vegetables firſt uſed in medicine 76
Venæſection, when introduced 3
Verdigris, when firſt employed 31
Vervain, uſed as an amulet 146
——— gathered with great ceremony, n. — ib.
Vine, planted by Noah 117
——— grows ſpontaneouſly, n. ib.
——— remarkable ſize of the, n. 120
Vitellius, ſpeech of, n. 66
Vitzilopuchtli or Viteilpuchtli, n. 137
Volcano of Popocatepec, opinion concerning it, n. — 7
——— hiſtory of it, n. — — 7

Volcanoes produce fire Page 108
Vomits, early employed by the Egyptians, n. — 22
Vulcan, n. — 97

W

War, the firſt on record 38
—— become a ſcience, n. 37
—— execution from, n. ib.
Waters of jealouſy, n. 142
Watching the dead, an ancient cuſtom, n. — 70
Water-baptiſm, uſe of, n. 44
—— ordeal for diſcovering infidelity in wives. n. 142
—— boiling, natural, n. 108
———— uſed to dreſs food — — ib.
Whooping-cough, how treated, n. 18. 149
Wine offered in ſacrifice, n. 53
—— an ancient diſcovery 118
—— the diſcovery of, attributed to the gods, n. — 118, 119
—— various kinds of, 119, 120
Witch of Endor — 139
Wives, two to one huſband, encouraged by Socrates, n. 4
Woman, tried for a rape, n. 153
Women, different eſtimation of, n. 9, 10
Women, inſtances of the levity of, n. — Page 11
———— courage of, n. — — 94
——— early accuſtomed to drink wine, n. — 118
——— addicted to devotion, rapture, and ſuperſtition, n. 144
——— thought to be divine in their nature, n. — ib.
——— highly eſteemed by the Germans, n. — ib.
——— highly eſteemed by the Spartans, n. — 145
——— changed into men, n. 152
Wooden horſe at Troy, n. 95
Woorara, the moſt lethiferous poiſon, n. — — 94
——— uſed by the Amazons, n. 92
World, antiquity of the, n. 37

Y

Yupa, produces intoxication, n. 126

Z

Zendaveſta, n. — 137
Zuth, an early liquor, n. 120

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